

The REVIEW *and* EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

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Theological Education for a Time of Crisis

At the opening of the 87th session of the Seminary, President Fuller pointed out that the end of the war will bring no Utopia. The problems confronting us in winning the peace are even more complex and difficult than those we faced during the war. As enrolment climbs toward the total of 600 men during the first weeks of the session, with about half as many women in Seminary classes, the needs become urgent and clamorous. Three of these needs stand out as immediate and imperative:

1. **A worthy chapel building**, toward the goal of which the Alumni are steadily moving.

2. **A student apartment building**, to house the many student families who are now compelled to live off the campus or have been turned away for lack of any place to live.

3. **Additions to the Faculty** commensurate with the greatly increased and increasing number of students.

Let Southern Baptists not neglect to provide equipped and consecrated leadership for the great days ahead!

The Southern Baptist Theological Seminary

ELLIS A. FULLER, President

2825 Lexington Road

Louisville, Kentucky

THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

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THE

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October, 1945

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A Hunger for Affirmations *

Halford E. Luccock

Divinity School of Yale University

Our theme is the evidence that much contemporary literature gives of the fact that we are today in the midst of a major change in the popular mood, the equal of which has not occurred for generations. That change of mood makes a favorable opportunity for the preaching of the gospel, the match for which has not been presented for a long time. Thus there rests upon the church and its ministers a compelling obligation to buy up the opportunity, to redeem the time, for the Christian faith and for evangelism in the largest sense of the great, and much-abused word.

In brief, the present mood is that of wanting, and demanding positive affirmations. I realize that that assertion demands some specific evidence from a wide range of present day literature. Its consideration demands, also, a look at the qualifications that must be made and the hazards, moral and spiritual, which lie wrapped up within that popular mood. There will be neither space nor time to allow us to look at the evidence in any minute detail or inclusive range. But I have a strong conviction that a large and significant amount of contemporary literature will furnish the documents in the case.

The mood is what has been widely, and as I think, justifiably, called "**a hunger for affirmations.**" Archibald MacLeish expresses it, "Poetry, which owes no man anything, has nevertheless one debt, to give an image of man in which man can believe." Van Wyck Brooks writes, "I see on all

* Address delivered at the Seminary Conference, March, 1945.

sides a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose." In more strictly theological terms, the poet, William Rose Benet, puts this hunger: "It is up to writers to show us very clearly what God we have today, as the early Christians had a God to stem the flood of evil, and to show us why we should **not** serve both God and Mammon." These words may lack much of positive theological affirmation, but, at least, they begin where religious experience begins, with a hunger and a conviction of need.

For a generation we have been living largely on a diet of criticism, of a relentless realism. It has been needed and salutary, and has had large ethical and social and religious values. But in the threat which the war years have brought to many of our treasured values, people have made the discovery that as man cannot live by bread alone, so he cannot live by criticism alone. He cannot live in a spiritual vacuum from which great faiths have been exhausted. As a character in one of George Bernard Shaw's play of the 1930's, **Too True to Be Good**, puts it: "I stand midway between youth and age like a man who has missed his train, too late for the last one and too early for the next, I have no Bible, no creed; the war has shot both out of my hands. I am ignorant, I have lost my nerve, all I know is, I must find the way of life for myself and all of us, or we shall surely perish." That man spoke for multitudes just at the outbreak of World War II. He was at least standing where the Philippian jailer stood when he cried out, "What must I do to be saved?"

We have had a hundred Goethes, running about our world, psychological, economic and social, with sharp peeping eyes and diagnostic fingers, crying as Arnold said Goethe cried, "Thou ailest here and here." In the 1930's there was piled up the greatest amount of clinical diagnosis a sick world ever saw. If man could be saved by expert diagnosis of disease he ought to be saved now. But instead, he has been increasingly imperilled, or in more adequate theological language, damned. We surely have learned, or at least a great multitude of people have learned, that we cannot

be saved by diagnosis, especially when unaccompanied by any sense of absolute values. So many of the writers of the 1920's and the 1930's seemed to wallow in misery, after the pattern of Shakespeare's Richard II: "For God's sake let us sit upon the ground and tell sad stories of the death of Kings." Writers all the way from the opaque James Joyce to Hemingway, from Eugene O'Neill to James T. Farrell, were bent on proving that life is a dark little pocket. Quite inevitably, a time of national and world disaster has turned multitudes to a search for something by which the spirit can live, to positive affirmations. We would be culpably blind if we did not see in the expression of that mood in every type of literature an immense opportunity for the proclamation of an answer to man's hunger. There is a great opportunity to do what the evangelist Phillip did when he met the Ethiopian Treasurer in a searching and inquiring mood. Phillip began at the point which the man had reached in his experience "and preached unto him Jesus."

This mood of dissatisfaction is a point much like the conviction of sin in Christian experience in the fact that the question mark has become flesh and dwelt among us. A vivid question walks among men, a red question mark, colored with blood, "Have we been on the right road? Is a way of life which in twenty-five years has produced two world wars, with a world-wide depression sandwiched in between, the right road to anywhere except ruin?" Is a road from which God has been so largely crowded off one that leads anywhere except to the city of destruction? We have journeyed from an exclamation point over man's achievements to a question mark. Now the major problem is, Can we go on from a question mark, from a skepticism about man's glory and his optimisms, to a new exclamation point, punctuating with emphasis the affirmation, "Thou hast the words of eternal life?"

There can be no question about the extent of this revolution in feeling and mood and thinking. There has been a real revolution on the necessity for a spiritual basis of life. Will we sleep through it, as Rip van Winkle slept through

the American Revolution, or can we adjust our thinking and action to the change?

Before we turn to the evidence of this revolution in specific writings it may be well to glance at the trend in general. The present catastrophe in the world has opened the eyes of many to the fact that there was something deeply diseased in the whole 19th century way of life, with its illusions of progress, its confidence in itself and its immoral optimism. As Rebecca West, one of the most thoughtful of British novelists, writes, "We can see what was the matter with the Victorian age which set itself to multiply the material wants of mankind (with what results we see today) and whittle down its spiritual wants to a mere ethical anxiety which was often mean." To us, looking back from today, the closing period of the nineteenth century seems to appear in the light of a golden age. It was an era of peace in Europe, an age of great technological advance, of the accumulation of wealth, of growing tolerance, and spreading imperialism. And yet, when viewed historically and critically, as we can view it today, it emerges as an age fatally sick with materialism, with smug self-confidence and uncritical assurance. To use a perhaps overworked figure of speech the escalator which men were sure would steadily ascend almost automatically to measureless progress stopped, and then went into reverse in the first world war, and has been steadily going down in reverse ever since. Herbert Spencer, the High Priest of evolutionary progress, wrote words which sounded to many like a new gospel: "Progress is not an accident but a necessity. What we call evil and immorality must disappear. It is certain that man must become perfect." And with what a bang that escalator bumped on the bottom! But yesterday the word of Herbert might have stood against the world. Now lies he low with few so poor to do him reverence!

There is a perfect picture of this bit of history in the Crystal Palace of London, that great glass Temple, erected for the London Exposition in 1851. It symbolized the widespread feeling that Britain and Europe were at the beginning of a new era when unrestricted competition would render

all wars unnecessary. It was burned just on the eve of the Second World War. It was left a mass of charred ruins of twisted steel and broken glass, a symbol of the broken confidence in the pagan god Mammon, which it served as a shrine.

Take a much later expression, in American verse, of that same confidence in mechanical power. Here are some verses by Berton Braley, **A Song of Power**, written about 1930.

This is a song of the men who master
Motor, dynamo, fuse and switch,
Who lift our life to a pace that's faster
Who move the world by a finger twitch:
Men in shop and laboratory
Men who work with the thunderbolts
Who outmatch even Alladin's story
With a magic lamp—of a million volts
With vaster marvels for us to scan.
A song whose jubilant lifting chorus
Rings with the hopes and dreams of man.

Try to repeat those words, "a million volts" representing "the hopes and dreams of man" in the ruins of Coventry, of Plymouth and Warsaw, or in the fields strewn with the graves of fifteen million dead! The words turn to ashes on our lips.

All this is a twice told tale. One could multiply it for days at a time. But such words are a reminder that God and a moral order are the only sure foundation for a world's life. Let one word suffice, a terrible prophecy from the German poet Heine, who saw with X-ray eyes. A little over 100 years ago, discussing the future of Germany as he saw it, he wrote these words: "Should the divine talisman of the cross ever fail, the old stone gods will rise from the long forgotten ruins, and rub the dust of a thousand years from their eyes, and Thor, leaping to life with his giant hammer, will smash the Gothic cathedrals." Was ever a prophecy so literally and terribly fulfilled? The talisman of the cross did break and the cathedrals were smashed.

Gamaliel Bradford wrote some twenty years ago some light verses entitled "Exit God" which express the mood of today.

Of old our fathers' God was real
Something they almost saw
Which kept them to a stern ideal
And scourged them into awe.
I sometimes wish that God were back
In this dark world and wide.
For though some virtues he might lack
He had his pleasant side.

That was only a playful satire. But all through these years, in the most unexpected places, there has been the echo, "I sometimes wish that God were back." For history in the last generation has made clear that, in the language of the Old Testament prophet, Amos, when God disappears, "the sun goes down at noon."

In one simple fact of language we have seen dramatized the choice offered in the Old Testament, "Choose ye this day whom ye shall serve." The root of the word "hallowed" in "Hallowed by Thy name" is the same root as in the word "Heil" in "Heil Hitler!" We have one choice. We can either say "Hallowed" to an august God, or we can say "Heil" to a little tin pot deity. For, in the picturesque words of John A. Hutton, "We are so made that when true religion goes out at the window, something else comes up from the drains."

One bit of literary evidence which may stand for hundreds of pages is to be found in the book, written during the early years of the second world war, **"A Chart for Rough Waters"**, by Waldo Frank, novelist and critic. "Europe," he writes, has been in rough waters ever since it broke with the great tradition. And by the great tradition, I mean the Hebrew-Christian tradition, the Christian tradition which had enormously enhanced the individual with pride of immortality and a God come down to earth, and the Hebrew tradition of justice and brotherhood, The great tradition is the sense that the individual has purpose and direction and

worth and dignity because God is in him." In these words we find a hunger for affirmations. In like manner in another book, **Darwin, Marx and Wagner**, Prof. Jaques Barzun, of Columbia University, describes the world chaos as due, in real measure, to the denying of purpose of the universe, through the prestige of Darwin and Marx, with the result of the substitution of opportunities for morals, and the emergence of Machiavellianism in politics.

Some months ago a woman whose son was in the army, stationed in the Aleutian Islands, was asked where her son was located. "Oh," she answered, "He is in the illusions." We are all in the "illusions" if we imagine we can have a durable world structure without a spiritual plum line.

Another notable recent volume, **Puritanism and Democracy**, by Prof. Ralph Barton Perry, of Harvard, which makes a striking revaluation of the Puritan, gives evidence of the re-examination of the spiritual elements in American history. His conclusions stand in glaring contrast to the popular misconception of the Puritan so prevalent twenty-five years ago and later, which made him a figure for scorn and caricature, a loathsome "kill joy," as depicted in Kirby's famous, (and infamous) cartoons. Prof. Perry writes: "He who would reject the religious ideas of the Puritans must be prepared to accept in some degree one or more of their opposites, a frivolous disregard of moral questions, a confusion of values, a blurring of moral distinctions, a lack of principle, and an acquiescence in the meaninglessness of life."

May I impose upon your patience for one more quotation, for I am anxious to give some of the evidence, at least, that I am reporting upon a trend actually found in present day literature, and not merely spinning cobwebs out of my own wishful thinking. Here follows a quotation from Aldous Huxley's latest novel, **Time Must Have a Stop**. Mr. Huxley, whatever else one may be moved to say about him, is making one of the most interesting intellectual and spiritual pilgrimages now going on in the world of literature. He is on his way to the City of God, even though he may seem to have reached, up to the present moment, only a vague

form of Buddhism. But in his religious insight into the fruit of godlessness, he is superbly on the side of the angels. In this novel, at least, in the passage quoted, through the mouth of his character, Sebastian, he speaks his own thought:

"I used to think.... as a strict sensualist, and aesthete, I had no responsibility for what was happening in the world. But the habit of sensuality and pure aestheticism is a process of God-proofing. To indulge in it is to become a spiritual mackintosh, shielding the little corner of time, of which one is the center, from the least drop of eternal reality. But the only hope of the world of time, lies in being constantly drenched by that which lies beyond time. Guaranteed God-proof, we exclude from our surroundings the only influence that is able to neutralize the destructive energies and liberal churchmen, the abolition of God left a perceptible void. . . .

"True religion concerns itself with the givenness of the timeless. An idolatrous religion is one in which time is substituted for eternity, . . . either past time in the form of a rigid tradition, or future time, in the form of progress toward Utopia. And both are Molochs, both demand human sacrifice on an enormous scale, Spanish Catholicism was a typical idolatry of past time. Nationalism, communism, Fascism, all the social pseudo-religions of the twentieth century are idolatries of future time. Before or behind time can never be worshipped with impunity.

"And it is only by deliberately paying our attention and our primary allegiance to eternity that we can prevent time from turning our lives into a pointless and diabolical foolery."

That last sentence deserves the sharpest of italics. For, coming from one who was in the 1920's, the high priest of the school of cynicism, it gives sure evidence that he has been travelling toward affirmation, toward allegiance to eternity.

A part of the picture is to be found in the growing discernment of the limitations of science, expressed not only during this war, but in the years before. Let one quotation suffice, (it could be matched by many) from a leading novel-

ist of England, playwright, and critic, J. B. Priestly. He wrote, in **Rain on God's Hill**:

"Great scientists are nearly always wise men, sages; But, after all, there are not many of them, whereas there are multitudes of triumphant little men. It is these little men who produce the "nothing but" accounts of this life, robbing it of all mystery and wonder. Life, they tell us, is "nothing but" something or other, and if I know nothing else, I know in my very bones that these fellows are wrong. I would rather believe the wildest nonsense ever imported with the tinned fruit and films from California, than march round their tiny circle with these "nothing but" men. I would rather believe I am an ex-Babylonian Queen who has been turned into a Yorkshire author by a Great White Master in Thibet. I would rather believe that I am guided by the spirit of my late great-uncle Alfred through a dear Red Indian who speaks in the voice of a stout woman in a Brixton basement. Anything, anything, rather than this cheap, cocksure intellectuality, which despises every age but this, because we know, and they didn't know, how to fly the Atlantic or to use X-rays."

Out of the same mood and feeling a poet, Alfred Noyes, asks a deep question of science:

"Was the eye controlled by blindly moving atoms,
Or the still, listening ear fulfilled with music,
By forces without knowledge of sweet sound?"

A very extensive indication of this hunger for affirmations, is to be found in the large number of historical novels, which the last decade has produced. This is particularly true of the spate of novels dealing with America in other years and centuries. The need to "defend America" has projected the questions, "What is America? What are we defending? What are the positive values realized in the experiment of democracy in America?" So scores of fictional portraits of America in the making, and facing the crises of other days and other centuries, have been written in answer to a definite need, and have received wide reading.

There is a wide variety to this historical fiction, in which the names of Howard Fast, Esther Forbes, Marcia Davenport, come readily to mind. It is realistic fiction, endeavoring sincerely to portray the actual conditions of life in the period, a vastly different type of fiction from the earlier books of historical fiction which flourished about the turn of the century, marked by such "cloak and dagger" stories as **"When Knighthood was in Flower," "Richard Carvel"** and **"To Have and to Hold."**

But the prevalence of this mood, which furnishes such an enormous opportunity for the proclamation of Christian affirmations, brings also some very great spiritual and ethical dangers. These cannot be elaborated here, but they must at least be named, and recognized so that they can be guarded against. There is the very real danger that this mood may, in many people, extinguish entirely the capacity for ethical and moral criticism. That would be an immeasurable loss, and a strangling of the Christian criticism of our society. Such a mood might easily lead, indeed it has already done so in multitudes of people, into a sort of a holy baptism of the **status quo**, and the suffocation of a sense of Christian social and human values.

Again, this mood, unless tempered with a Christian vision of what the Kingdom of God on earth involves in human relations, will lead to a backward looking **nostalgia**, into the lazy feeling that "whatever used to be is right."

Finally, the fact that for four years we have been living on incessant and impassioned appeals for "National unity" constitutes, in itself, a great moral and spiritual liability. National unity is a necessity in war. But we should never dare forget that a vital democracy and a vital Christianity depend on the virtues of diversity from dominant opinion in Galilee and Jerusalem. With forthright boldness he brought in a minority report, "Ye have heard it said... but I say unto you." As it was in the beginning of Christianity, so is it now and ever shall be.

Spiritual Counseling *

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Spiritual counseling should be regarded as an integral and inseparable function of the Christian ministry. It is a mistake to think of it as a specialized calling rather than a normal day by day experience.

The misunderstanding is due in part to the emphasis laid upon the clinical training of ministers. Theological students are frequently urged to familiarize themselves with the techniques of psychology and psychiatry. This new emphasis on the sciences of the mind is of very great importance, for we must have trained pastors, but it has unfortunately led some into blind alleys. They have mistaken what is a useful adjunct to a minister's training for the final goal. Consequently recent graduates from theological seminaries have sometimes begun their ministry under the misapprehension that they are consulting psychologists, medical psychiatrists, or practicing physicians. It is not easy for young ministers to remember that despite specialized reading and extensive clinical training during their seminary course they are not qualified to practice in these fields.

Writers on counseling have occasionally been led into the same error. For instance, one author in an otherwise helpful book speaks at length of the considerations which the minister will have in mind as he makes **diagnoses** of mental illnesses.

Ministers ought never to attempt to diagnose mental or physical ills. That is the work of the psychiatrist and of the physician. The limited training that a minister may have had, either in psychiatry or medicine, will not make him better than a third or fourth-rate practitioner. He will be meddling in a profession for which he has never been adequately prepared and in which he is not licensed by law to practice.

It is conceivable that a young minister starting out with such a mistaken view of his calling may be led into serious difficulties. For instance, a young minister in a remote

* A lecture delivered at the Seminary Conference, March 1945.

country area receives word from one of his parishioners to call on his daughter who has become "queer" of late. On visiting the sick room, he finds a young woman nineteen years of age who has developed extreme shyness and an overmastering desire to be alone. She smiles often to herself and laughs at situations in which there is not the slightest element of humor. He learns that occasionally she becomes panic-stricken and talks often of her fear of death. The parents are rather bewildered by the revolting mannerisms she has developed. The young minister, recalling his six months' clinical training in a mental hospital and his reading in the field of psychiatry, concludes at once that this young woman has retired into the private world of the schizophrenic.

Instead of using in a constructive way the valuable knowledge of mental diseases which he has learned, by urging the parents to send immediately for a physician or psychiatrist, he proceeds at once to diagnose the case, telling them that their daughter is suffering from schizophrenia.

He congratulates himself that he has had specialized training especially since there is no doctor nearer than twenty miles. Making frequent visits at the home he succeeds, in a measure at least, in cheering up this young parishioner whom he is now treating as a patient. But suddenly and unexpectedly disaster happens.

Early in the morning there is a knock at his door and a neighbor informs him that the parishioner with the sick daughter wants him to come immediately. Something terrible has occurred. On going to the home he discovers to his consternation that the daughter is dead. She had taken poison during the night. Then comes the visit of the coroner, who asks a lot of embarrassing questions.

"How long has this young woman been ill? Who was the physician in charge? Why had a minister attempted to treat a mental case? What authority did he have for undertaking the work of a physician? Does he realize that he missed significant symptoms that should have revealed suicidal tendencies?" The minister might even be prose-

cuted. This would depend upon the laws of the state in which the affair had occurred.

Some of the details of the imaginary incident related above have actually happened in the work of a young American minister.

The Reverend Carroll A. Wise D.D., who has had wide experience as chaplain of the Worcester State Hospital, has sounded a note of warning:

"Another result is the tendency of clergymen to take over the techniques of the psychiatrist in the belief that this is the way to make their ministry effective. Actually this does harm, because they are not adequately trained to use the methods of the psychiatrist and they do not function in the role of psychiatrist. Furthermore, in spite of certain similarities between the work of the psychiatrist and that of the clergyman, there are also vast differences which are not taken into account. The true answer to the problem is not to be found in taking over the techniques of another profession, which really leads to becoming something of a third-rate or fourth-rate psychiatrist or social worker, but rather the development of the techniques of religion."

In order to differentiate his work from that of the psychiatrist and physician, it is inadvisable for the minister to speak of the people who come to him as "patients." For centuries this word has been the property of the medical profession. Most physicians resent the fact that it has been taken over by some clergymen.

The Reverend Leslie D. Weatherhead of London, who has pioneered in the field of spiritual counseling, has justified his use of the word "patient" by suggesting that there is no other fitting term available to ministers. As one of the few alternatives he suggests the word "sheep" since the minister is pastor or shepherd, and quite correctly points out that such a description of a parishioner would be absurd. Other authors have used the words counselee and consultant. I have employed the term "parishioner." It may be used

even of those whose names are not on the parish roll, for, if they come to us for spiritual counseling, they are in a special sense parishioners. As John Wesley once said, "I look upon the world as my parish."

It is also inadvisable for a minister to establish a "clinic" at his church. Such a venture has rarely had a happy ending, as several experiments in the Eastern United States amply testify. Besides, the word "clinic" is specifically a medical term even though it be given churchly significance by adding an adjective and calling it "soul clinic."

The existence of a clinic at the church may suggest to the parishioners that those who consult the minister are physically or mentally ill. A barrier is thus erected quite needlessly to full use of his services.

In most cases, too, it will be found best not to have doctors closely associated with the church. Physicians are most coöperative when called upon to examine a parishioner sent from a church. It is better that the examination should take place at the doctor's office rather than at a church or parish house. Many disturbing complications arise through a confusion of the functions of physician and minister so that it is wiser to keep them distinct and separate.

Physicians and psychiatrists are not in the least interested in the knowledge that ministers may chance to possess of their specialized fields, but they are ready to learn what religious resources can be employed to help people who are sick in body, mind, and spirit.

I attended a conference at which three ministers and three psychiatrists were present. It was called for the purpose of sharing in each other's insights. En route to the conference the ministers wondered if the attitude of the doctors would be captious and critical. When it opened a well-known psychiatrist asked the first question: "What have you ministers to offer in the way of spiritual resources that we psychiatrists can use to make our patients well?"

He amplified his question by asking if we had anything to suggest for his patients during the critical hours of depression from 4 A.M. to 6 A.M. "We have discovered that this is the danger period for most patients. Sometimes

we are at a loss to know how to help them over these hours when their vitality is at a low ebb."

In reply the ministers suggested that the received peace of God is the answer to the problems; that the patients should be taught not only to ask for God's peace but to go on to accept it.

Scripture verses should be printed on a card given to the patient ready for use in the wakeful morning hours. Each affirmation of the text should be made personal. For instance if it reads:

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee,"

for the patient's use it should be written:

"Thou wilt keep me in perfect peace for my mind is stayed on thee, because he trusteth in thee."

These affirmations are to be repeated slowly several times. The full assent of the mind and heart should be given to each separate statement. This ought always to be followed with an affirmative prayer of thanksgiving repeated again and again.

"God I thank thee for thy peace. The peace of God is flooding my life. The peace of God is mine."

The psychiatrists listened to these suggestions with the closest attention adding that the idea of accepting and receiving the peace of God had not occurred to them. They believed that this was effective spiritual therapy which they themselves would be able to apply.

When the conference ended at midnight, the psychiatrists expressed their gratitude for the larger understanding they had gained of spiritual resources and therapies and the ministers freely acknowledged their indebtedness to the psychiatrists for the insights given them in counseling the individual.

The field of spiritual therapy is largely unexplored and offers unparalleled opportunities to investigate and develop its hidden riches, and to use them in the service of mankind.

Some are drawn to counseling because of the added prestige it gives them and the increased sense of importance through engaging in a scientific or quasi-scientific pursuit.

They find themselves entrusted with man confidences, the bearers of many secrets. They are fascinated, too, by the thrill of exploring into other people's lives and sharing vicariously in their experiences.

A few are tempted to seek this field as an escape from a previously mediocre ministry, very much as some employed techniques of the Oxford Group in an endeavor to rehabilitate a ministry that had become stale and unprofitable. All such misuses of the techniques of psychiatry and psychology will end only in disillusionment and failure.

The sphere of spiritual counseling may be divided into two more or less distinct areas. **First, a ministry to that great mass of people commonly known as normal.** If the minister is equipped to be a minister at all, he ought constantly to be engaged with these. His main qualifications for the task will be Christian consecration, an experiential knowledge of God's power and his own common sense.

His resources will be those spiritual forces that in nineteen centuries of Christian history have worked mightily in transforming human lives long before Psychiatry or Psychology became known. He knows that the minister is not concerned simply with releasing emotional strains or unraveling complexes but with leading men and women into the more abundant life as it is revealed by Jesus Christ. This is the essence of healthy mindedness. He will not merely point them to higher standards of conduct but will teach them how to obtain that spiritual power which will enable them to achieve the goals which they envision.

The minister who is intelligently aware of the power of Christ's gospel in unifying the personality, in bringing about reconciliation with God and men, in heightening one's sense of self-respect and the worthfulness of human personality, in reinforcing one's efforts toward building nobler character, has at his command a therapeutic agency of immense possibilities. If in addition he knows the value of worship and of the fellowship of the Christian Church, even though he may not have read a single treatise on psychology, he

will sometimes achieve results in personality transformation that will make the psychiatrist stand in awe.

But even a minister so thoroughly equipped and inspired will be still more effective and the time employed in his interviews will be shortened if he avails himself of the techniques of those who are specialists in dealing with disorders of the human personality.

The second area is definitely specialized. It is a ministry to people who are neurotics or who are on the border line of a psychotic condition. It is not advisable that all ministers should attempt to deal with these. They are not all equipped for it by training, by nervous temperament, or by personality.

It is important, however, that some ministers especially among the younger men should be trained to enter this field and do an effective piece of work in fullest coöperation with psychiatrist and physicians, remembering always, of course, that their contribution will be mainly a spiritual one. It would be of immense help to pastors all over the nation if such thoroughly equipped ministers were available for consultation.

It is a mistaken notion to regard a ministry to the individual as something separate and distinct from regular pastoral duties. So much has been written in this field during the past ten years that it has come to be regarded as a new departure—a fresh discovery. As a matter of fact, the practice is as old as the religion of Israel. It is recorded in the Book of Exodus that so many demands were made upon Moses as spiritual leader of his people that he was in danger of breaking down under the strain. The task was too great for him. Jethro, his father-in-law, suggested that he appoint deputies over the people—rulers of thousands and of hundreds and fifties and tens. These were able men, such as fear God, men of truth, hating covetousness. They were delegated to judge of the smaller matters and leave the weighty spiritual decision to Moses. The phrasing of Jethro's recommendation is instructive:

"Hearken now unto my voice. I will give thee counsel, and God shall be with thee: Be thou for the people God-ward, that thou mayest bring the causes unto God. And thou shalt . . . show them the way wherein they must walk. . . ."

What is this but Spiritual Counseling?

The burden of Jesus' ministry too was in dealing with men and women one by one. Reading carefully through the gospels one will find that the record of the Master's life is made up mostly of personal contacts. He recruited his disciples one by one—Peter and James and John, whom He called from their nets after previous conversation with them; Matthew whom He summoned as he sat at a revenue collector's table, and so on through the whole list of the twelve. To each one He brought an individual challenge to service.

Then there were the interviews with individuals outside the Apostolic band: the penitent woman in the house of Simon, Jairus—whose little daughter had died,—the rich young ruler, Mary Magdalene, and the other women who ministered to his physical needs after He had first ministered spiritually to them, the nobleman, the Samaritan woman by the well, the woman taken in adultery, the Roman centurion of amazing faith, the palsied man borne of four, Nicodemus—a member of the Sanhedrin, the woman who touched the fringe of His garment, Zaccheus—the dishonest taxgatherer, and a host of men and women—blind, palsied, lame, possessed with evil spirit or laid low by some obscure disease. One by one they came to Him and found healing and restoration.

He had contacts too with the group of men who were most responsible for sending Him to the Cross: Annas, Caiaphas, Herod, and Pilate, and there was the last order wooing of the penitent thief. When, in addition, we reckon the thousands of unnamed persons who crossed His path we begin to realize how large a part of His ministry was devoted to dealing with individuals.

Jesus assuredly believed in preaching and teaching but even as He preached He addressed himself specifically to the individual. This was preeminently His method. It does not mean, of course, that He had no message for human society. His gospel is directed to the regeneration of the social order as well as to the salvation of individuals. He has a message for society as well as for the soul. But while He constantly stressed the social virtues of justice, forgiveness, compassion, and love. He never lost sight of the fact that the individual is the key to every social situation. It was His concern for the individual that gave Him such compelling interest in the redemption of human society through the establishment of God's kingdom on earth.

The ablest scientists have come to recognize the soundness of Jesus' method. Just prior to the outbreak of World War II, Dr. Carl G. Jung of Switzerland was asked by one of his clients: "Doctor Jung, how do you keep your patience with us and our puny problems, when Europe is falling apart and you have work of world importance?" The celebrated psychiatrist answered: "Because the world problem starts with the individual." This statement of Dr. Jung might be taken as the keynote of Jesus' three parables—the lost sheep, the lost coin, the lost boy.

The Master looked for specific results when He preached. He regarded a sermon as a net which, when drawn in, would produce its harvest of souls. Following His example ministers will judge the effectiveness of their sermons by the number of individuals drawn to them for personal consultation.

This was the method of Charles Haddon Spurgeon. Here is a revealing bit of autobiography:

"Leaving home early in the morning, I went to the vestry and sat there all day long, seeing those who had been brought to Christ by the preaching of the Word. Their stories were so interesting to me that the hours fled by without my noticing how fast they were going. I may have seen some thirty or more persons during the day, one after the other, and I

was so delighted with the tales of divine mercy they had to tell me, and the wonders of grace God had wrought in them, that I did not know anything about how the time passed. At seven o'clock we had our prayer meeting. I went in, and prayed with the brethren. After that came the Church meeting. A little before ten I felt faint, and I began to think at what hour I had eaten my dinner, and I then for the first time remembered that I had not had any! I never thought of it! I never even felt hungry! God had made me so glad!"

The Book of the Acts bears eloquent testimony to the fact that in the Apostolic Church there was an unceasing ministry to individuals as well as to the masses. Christianity was spread as Philip Brooks put it "by one loving heart setting another on fire."

The most enduring fruits of St. Paul's tireless labors came as a result of his contact with individuals whose lives had been touched and transformed by this fearless apostle of Christ. One has only to read the personal references at the close of several of his epistles to realize how extensive was his ministry to individual men and women.

When one thinks of such Christian leaders of the Post-Reformation period as John Wesley, Charles Haddon Spurgeon, Joseph Parker, and others who have been known as pulpit giants, one is apt to conclude that they were chiefly interested in preaching to vast congregations. But a study of the life and ministry of these preachers will reveal that they exercised an important ministry to individuals.

John Wesley's **Jorunal** bears eloquent testimony to this fact. One biographer tells us that he was so concerned with the spiritual welfare of individuals that he never missed a single opportunity of counseling them.

"To everyone—man or woman, rich or poor, with whom he was for a moment in company—he would speak some word for his Master. The passing traveler on the road, the hostler who took his horse, the servant of the house, the chance guest at the

table—to each in turn Wesley uttered some brief, solemn, unpreluded word of counsel, and always with strange effect.”

Joseph Parker, in emphasizing the importance of his own ministry to individual men and women, declared that the great essential was to bring them “face to face with Jesus Christ.”

The same is true of Henry Drummond, scientist and educator of Scotland who, at the age of thirty-two, gained world-wide fame by the publication of his book “The Natural Law in the Spiritual World.” Drummond was immensely popular as a preacher. When it was announced that he would preach in Edinburgh, the largest church in the city could not hold the crowds of students. But his greatest work was done with individuals. His biographer, George Adam Smith, tells us that after his death, among his correspondence were found many hundreds of letters containing confessions, expressions of penitence, and appeals for help in dealing with overpowering personal problems. Dr. Smith adds:

“His sympathy continued to be about him, as it were, the walls of a quiet and healing confessional, into which wounded men and women crept from the world dared to unlock the heart and let it speak—dared to tell him the worst about themselves.”

If anyone is still inclined to the mistaken notion that spiritual counseling had to wait for the new sciences of psychology and psychiatry before learning how to deal with individuals he will discover his blunder if he will read the distilled wisdom on this subject set forth by Fenelon, Roman Catholic Archbishop and philosopher, in a letter written to his niece on July 9, 1712. I know of no passage of similar length in any textbook or any treatise on personal counseling that express so succinctly and admirably the various elements involved in a ministry to individuals.

"Speak little; listen much; think far more understanding hearts and of adapting yourself to their needs of saying clever things to them. Show that you have an open mind, and let everyone see by experience that there is safety and consolation in opening his mind to you. Avoid extreme severity, and reprove, where it is necessary, with caution and gentleness. Never say more than is needed, but let whatever you do say be said with entire frankness. Let no one fear to be deceived by trusting you. . . . Keep track of all who come to you, and follow them up, if they seem disposed to escape. You should become all things to all the children of God, for the sake of gaining every one of them. And correct yourself, for the sake of correcting others."

These words might very profitably be kept above the desk of every pastor, since they express in essence how he may most effectively minister to the highest good of his parishioners.

An immeasurable gain would be made by our Christian churches if ministers would take seriously this phase of their pastoral function. Sermons, no matter how brilliant and profound, will never compensate for the absence of a cure of souls.

Some thinkers like Dr. Inge, late Dean of St. Paul's, would disparage preaching in contrast with counseling.

"If we were set to fill a number of narrow-necked vessels with water—and we are all narrow-necked vessels—should we set them up in rows and dash a bucket of water over them? That is the method of the pulpit. A few drops may get in here and there, but most of the water is wasted. . . ."

While there is much truth in Dr. Inge's words not for a moment could I agree with this as a final estimate of preaching. I have seen human lives completely transformed by the power of God as the result of a single sermon. The truth of the matter is that preaching and personal work

belong together. They can never be separated. No man can be truly effective as a preacher who is not acquainted with the problems of individual men and women. No minister can live in cloistered seclusion and then appear in the presence of a congregation and bring them a message of transforming power. The preaching that tells is preaching based upon the insights learned through counseling and directed to a whole congregation as though the minister were talking to one person. The Reverend F. W. Boreham of Australia, writing on this subject, says:

"A crowd has no conscience to be stirred, no heart to be broken, and no soul to be saved. . . . Wesley and Whitefield, Spurgeon and Moody knew how to preach to crowds. They conquered the crowd by ignoring it. So far from forgetting the individual in the crowd they forgot the crowd in the individual."

"Wesley's words were like the eyes of a portrait, which seem to look at every beholder."

Dr. Harry Emerson Fosdick said to a group of religious broadcasters: "I preach as a personal counselor: that is, I endeavor to address a congregation as though I were talking with an individual."

That is an unfailing test of effective preaching. Only the man who knows his congregation in intimate counsel and interview can talk to people and make them feel that he knows what he is talking about. They will know that he is familiar with that bit of wilderness in which they have lost their way, and that he also knows the way home to God.

The trained Christian preacher has an advantage over all mental therapists in that each sermon is in itself an invitation to the listener to come to grips with his difficulties. The minister's spiritual leadership creates in his parishioners a feeling of trust and confidence which is a powerful asset when they come to him for help. As Dr. W. W. White says:

"The patient does not unburden himself, bare his soul . . . to one who is indifferent to him: that he can

do this only to one for whom he has regard, in whom he has confidence, for whom he has respect."

Likewise his experience as a counselor will react constructively on his preaching. He learns the kind of problems his people are facing, their favorite methods of sinning, the mental devices they fashion to salve their consciences, their attitude to the Church, to ministers, to the moral law and to God.

He will never be deluded into thinking that his people have all grown-up spiritually, that they read and understand the Bible. He will be cured forever of taking things for granted with respect to the people entrusted to his spiritual oversight.

Those who hear him preach will go away saying: "That man knows the problems I face. He has put his finger exactly on the place of need in my life. He was talking directly to me. Best of all he has pointed me to the one true Source of hope and healing."

The Christian minister dare not shirk his responsibility for the spiritual welfare of his people individually. Entrusted as he is with the ministry of the Word and Sacraments he alone can bring to them in fullest measure the assurance that in every effort for betterment, in each step they take toward moral and spiritual achievement they are sharing in the will, the purposes and the limitless power of Almighty God.

Word Studies in the First Psalm

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The first psalm is anonymous. It is apparently impossible to ascertain with any great degree of accuracy who wrote it or when it was written. The fact that date and authorship are unknown lends weight to the psalm. It is timeless in its message.

In a few well-chosen, meaningful words the psalmist sketches two sharply contrasting pictures. The first is the picture of the happy and successful man; the second, the picture of the man whose life ends in abject failure. Let us examine these pictures rather closely.

I. The Picture of the Happy and Successful Man (vv. 1-3).

"O the happiness of the man . . . all that he does he carries through to effective conclusion!" 'Ashre ("O the happiness!") is a plural noun in the construct state. It is an abstract plural, magnifying or intensifying the idea contained in the stem. It is derived from a verb which means "be or go straight." 'Ashre never loses entirely the original flavor, but it signifies much more than mere "straightness." It embraces all that was involved in real happiness from the standpoint of the Old Testament saint.

Because of our innate desire to be happy and successful in life we watch with keen-eyed interest as the psalmist draws the picture of the man who achieves true blessedness. He describes him, first, by telling what he avoids; second, by telling what he chooses; and, third, by telling what he is like.

1. What he avoids (v. 1).

At the outset the psalmist makes it quite clear that the man who attains genuine happiness makes no terms with sin. He severs relations with everything that smacks of evil. He refuses to walk in the counsel of the ungodly, to stand in the way of sinners, to sit in the seat of scoffers.

The verbs in v. 1 are in the perfect tense. They are perfects of experience, indicating what the individual referred

to has not done and, it may reasonably be expected, will not do.

The **resha'im** ("ungodly") are those who are off center, without stay, and, therefore, restless and tossed about. The noun **resha'im** is very closely related to a verb root meaning "be loose, disjointed, tossed about." The **resha'im** are not necessarily immoral men, but they live without specific reference to God. Consequently, they are out of harmony with themselves and with the universe about them. They lack integration. These are practical atheists. They leave God out of their thoughts, their love, their lives. The happy and successful man does not casually fall in with their thought patterns.

The **hatta'im** ("sinners") are those who fall short of the divine standard, open violators of the law, immoral men. **Hatta'im** is derived from the verb **hattah**, "miss the mark or way." The happy and successful man does not come under the influence of the habitual offenders of God's law to the extent that he adopts their life practices.

The **letsim** ("scoffers") are the cynics, those who openly mock at religion, at truth, at God. They know the price of everything and the value of nothing. It is interesting to note that the English word 'cynic' is based on the Greek word for 'dog'. The **letsim** are those who sit on the sidelines and snap and snarl. The happy and successful man shuns the club of cynics.

The three fold parallelism of v. 1 presents a graphic picture of the tragic progression of sin downward. Very clearly are we made to see the successive steps in a career of evil and the horrible climax toward which they inevitably lead. Sin has a tremendous cumulative power!

The psalmist's primary purpose in using the parallelism, however, is to emphasize "the godly man's entire avoidance of association with evil and evil-doers in every form and degree." The man who achieves true happiness and prosperity leaves sin off completely. He does not so much as begin the downward course.

2. What he chooses (v.2!).

The psalmist knew quite well that life cannot be safely built on negations. There must be some great positives. Accordingly, he hastens to state that the man who is happy and successful in the highest sense not only avoids sin, but also chooses the will of God as his supreme good. "But in the law of Jehovah is his delight, and in his law he meditates (soliloquizes) by day and night." **Torah** ("law"), literally rendered, is "instruction, teaching." Here the reference is to the revealed will of God insofar as it had been made known up to that time. **Hephets** ("delight") signifies delighted attention, at the heart of which is deep longing. **Yehgeh** is a frequentative imperfect, denoting what the individual who is being described does habitually. The form is derived from **hagah**, "mutter, murmur, speak in a low voice." The figure is that of the quiet soliloquy of the oriental. Perhaps you have sat in blissful solitude in some hallowed spot and read aloud very softly some favorite Scripture as you let the voice of the Eternal speak to your soul. That is the picture here. It is a picture of deep desire for, genuine delight in, and utter devotion to the revealed will of God. As for the happy and successful man, the will of God is his world and truth is his home!

3. What he is like (v. 3).

In v. 3 the psalmist describes emblematically some of the results in the life of the individual of devotion to the will of God as the supreme good. "Therefore (waw of consequence), he becomes like a tree..." The tree which the psalmist has in mind most probably is the palm. It is an evergreen, loves the water, reaches a stately growth, and bears valuable fruit. What are the principal ideas set forth under this beautiful image?

First, the life that is lived in devotion to the will of God is characterized by stability. "Consequently, he becomes like a tree planted..." **Shatal** is not the ordinary word for plant. It suggests fixity. Perhaps it should be rendered "firmly planted." The life that finds in the will of God its

central joy is a life that is deeply rooted. When the storms come it stands.

Moreover, the life that is lived in devotion to the will of God has constant access to an inexhaustible supply of unseen resources. "He becomes like a tree firmly planted upon streams of water." **Palge** ("streams") is a plural noun. It comes from **palag**, "split, divide." The meaning of **palge** is "dividings; then, channels, streams." The exact force of the plural here is uncertain. The allusion may be to the place where two brooks or irrigation channels come together. At such a spot the soil is moist and fertile and for this reason there is ever present a patch of green grass even when the vegetation of the surrounding countryside is burnt brown by the parching heat. The life that sends its roots deep into God's will feeds on a never-failing supply of grace and strength.

Further, the life that is lived in devotion to the will of God bears fruit in season. "He becomes like a tree firmly planted upon the channels of water, which gives forth its fruit in its time." Seasonable fruit is the glory of fruit-bearing trees. If a life is committed to the will of God, neither God nor man will be disappointed in the time of harvest.

Also, the life that is lived in devotion to the will of God possesses a haunting beauty. "Its leaf also does not wither." It is an evergreen life that speaks eloquently of God's abiding springtime.

Too, the life that is lived in devotion to the will of God has the power to see things through. "All that he does he carries through to effective conclusion." The figure of the tree has been dropped. **Yatsliah** is built on a root which signifies to "cleave, break through, push forward, finish happily, prosper." In modern language the word means to break through the line and carry the ball for a touchdown. The man who avoids sin and chooses the will of God as his supreme delight has the power to see things through. He makes the touchdown.

II. The Picture of the Man Whose Life Ends in Abject Failure (vv. 4-6).

The second picture which the psalmist sketches stands in emphatic contrast to the first. "Not so the ungodly! . . . the way of the ungodly loses itself in the desert."

1. What he does (v. 4a).

The words **lo' ken** ("not so") reverse all that has been said before. The ungodly man rejects the will of God. He chooses sin.

2. What he is like (vv. 4b-5)

Because he chooses self-will in preference to the will of God the ungodly becomes like chaff—rootless, fruitless, worthless, at the mercy of every breeze that blows. It is difficult to conceive of a sharper antithesis than that which is drawn between the firmly planted tree and wind-driven chaff. "Therefore" (because he is like chaff), the ungodly man cannot stand in the judgment. **Mishpat** does not refer primarily to the final judgment but to the principle of judgment which is continuously at work in human life. The psalmist is thinking of every act of judgment whereby a righteous God separates between the righteous and the unrighteous and vindicates the right as over against the wrong. When the testing time comes, the character of the man who lives without reference to God is made manifest. He is unable to stand.

3. God makes the difference! (v. 6)

"For GOD"—God is the supreme fact in life. He is the reason for the prospering of the one and the perishing of the other. "God knows (watches, approves, directs) the way (course of life) of the righteous, but the way of the ungodly perishes." The word translated "perish" (**'avadh**) properly means to "lose oneself, wander about." A kindred word in Arabic signifies to lose oneself in the infinite, especially in the boundless desert. In Job 6:18 **'avadh** is used of a path losing itself in the wasteland. Self-will beckons but to destroy.

The first psalm affords a fascinating study in contrasts: (1). Contrasted Choices. One man chooses sin. Another chooses the will of God. (2). Contrasted Characters. The one becomes like a tree planted upon streams of water. The other becomes like wind-driven chaff, rootless, fruitless, worthless. (3). Contrasted Courses. The path of the one loses itself in the trackless wastes of a godless oblivion. The path of the other leads to God who is LIFE and in whose presence are joys evermore. Each man is the arbiter of his own fate.

Come, Let Us Worship

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"Thou hast a name that thou livest, and art dead." This indictment of the church in Sardis, in the first century, is much akin to the indictment that is being directed toward the service of worship by thoughtful ministers today. The minister who is honest with himself and his constituency is beginning, reluctantly, to admit that, nowadays, multitudes of people go to church on Sunday morning only to leave the services without ever having come face to face with God. J. S. Wallace has said that "worship is a tuning fork to strike the note to which all of life is keyed. We go out from it, not to revel in its memory but to recreate its substance. All the rest of life is the steady and tedious realization of that which, in worship, is completely real."¹ That is a poetic statement to which every devout church-goer would wish to give sincere assent; yet, the prosaic truth is that such a profound and meaningful experience is all too uncommon in the life of the average person who regularly attends church. If we were to know the facts, we would probably discover that the average Protestant Christian goes to church not so much for "social fellowship with God" as to hear a good sermon, or form a sense of duty, or by virtue of a long-standing habit. Indeed, the average layman, and perhaps the average preacher no less, would be hard put to it to express in a few words what he understands by the term "an experience of worship." Several years ago an astute religious editor said: "The present generation is not developing the habit of worship."² After more than ten years that opinion might very well be amended to read: "The present generation is losing any real sense of value in the worship service." It becomes the responsibility of the minister of today to call the millions of nominal Christians in America back to this fundamental proposition: we attend church for one primary purpose—that we might become

1. J. S. Wallace: *Worship in the Church School*.

2. C. C. Morrison: *Christian Century Pulpit*, June 1933. P. 23.

overwhelmingly conscious of the goodness and the greatness of the living God, through Jesus Christ the Lord.

There are three prevalent tendencies in the average non-liturgical church service of today which militate against an atmosphere conducive to worship.

Life-Centered Preaching

The first of these is the popular move towards life-centered preaching. In this tradition the primary objective of the preaching service is to make the listener keenly aware of his basic needs, to have him bring these needs into the clear light of conscious thought, and then, step by step, to resolve these self-confessed difficulties by using the resources of his Christian faith. Whatever values such a concept of preaching may have (and they are indisputable) its mood is distinctly subversive to the experience of worship. Worship is not an approach to our problems. It is an approach to our God. Problems may exist in worship, but the focal point must always be "the Lord high and lifted up." Fundamentally, worship is that experience wherein we come to recognize God as "an end in himself" based upon some such conviction as was given verbal expression by Newman when he said, "There is a knowledge worth possessing for what it is and not merely for what it does." It seems clear, as someone has planned it, that contemporary Protestant worship needs to be freed from the spirit of the bargain hunter and to become invested with the spirit of the mountain climber. Most evangelical church services are entirely too practical. Man is not finally satisfied in religious experience with what he can use. He yearns for something to which he may wholly commit himself and which, in turn will minister satisfactions to his entire being. As Dean Sperry intimates, just as friendship is cheapened when friends are sought with a view to the use to which they can be put, so religion is cheapened when God is approached mainly for the help he can afford. Life-centered preaching is here to stay. At the same time, the life-centered preacher will do well to remember that there must be some services

of the church wherein men's aches and pains are forgotten, and the believer in God is allowed to become conscious, above all else, of a ladder from earth to heaven with the angels of God ascending and descending upon it (Gen 28:12). Modern man is made strong for living not inasmuch as he observes life's tempests and recognizes what he must endure, but rather, as he looks beyond the storms to see the Pilot's face and becomes conscious of the help that cometh only from the Lord.

The Contemporary Emphasis on Evangelism

A second prevalent tendency that effects the non-liturgical church service is the contemporary stress on evangelism. Several of the larger denominations are promoting special evangelistic crusades during the present year. Southern Baptists (along with other denominations) owe their strength, through the years, to the constant emphasis in the church services upon soul winning. That emphasis must not be diminished. At the same time, we cannot be unmindful that a typical revival service is not primarily conducive to worship. In the typical evangelistic service, the center of consciousness is sin and guilt; repentance and confession. It is predominantly subjective. The ideal worship service is quite different. For the purposes of worship the center of attention is no longer human sin and weakness, but divine grace and power; no longer the depths to which we have sunk, but the heights to which we may attain. It is to be recognized, of course, that worship and evangelism are not mutually exclusive. Whereas a service devoted strictly to evangelism is seldom (if ever) worshipful, in the pure sense of the term, a genuine worship experience may quite often produce within the core of one's selfhood a deep consciousness of sin. A striking verification of this is found in the case of Isaiah (Isaiah 6). In his masterful classic, "The Idea of the Holy," Rudolph Otto points out that the record of Isaiah is a typical pattern of the worship experience in that the sense of the "mysterium tremendum" (the consciousness of the Eternal) and its ensuing "mood of fascination" (the identification of the worshiper with his

God) is accompanied by an acute consciousness of sin. Otto observes that when Isaiah cried out "Woe is me for I am . . . a man of unclean lips" (Isaiah 6:5) he was not going back in memory to some particular transgression in the past, nor, in all probability, was he conscious of serious moral inconsistencies at that time. The self-condemnation of Isaiah was quite spontaneous. Having in the process of worship encountered the "numinous Reality" (the God who is spirit) there was an immediate sense of absolute profaneness. Even so, concludes Otto: "He only is 'in the Spirit' who knows and feels what this 'profaneness' is . . . To such an one it comes with piercing acuteness and is accompanied by the most uncompromising judgment of self-depreciation, a judgment passed, not upon his character because of individual profane acts, but upon his own very existence as a creature before that which is supreme above all creatures."³ Now, it is true that there is a decidedly mystical element about this experience of Isaiah and especially about Otto's analysis of it. Yet, even though one's experience of worship be on a much lower emotional level, it is quite obvious that a sense of God in all of his holiness will result, always, in a more or less intense conviction of spiritual depravity. Hence, worship is basically a matter of "doing over and over again what we first did when we gave ourselves to the Lord Jesus."⁴ So, it appears that while the values of our church services will be appreciably enhanced through the development of the elements of worship therein, the evangelistic ministry of the church would not in any wise be fundamentally impaired by an improvement at this point.

The Obtrusion of the Minister

There is a third element in the modern worship service that is not conducive to a personal awareness of God—the tendency for the preacher to become the center of conscious attention. In the Christian tradition the sermon is unquestionably the distinguishing element of the service of worship. Christianity has, from its inception, been "a

3. Otto, Rudolph: *The Idea of the Holy*. P. 53.

4. J. S. Wallace: *Worship in the Church School*. P. 30.

preaching religion." The announcement of the glad tidings lies at the heart of our devotion to God. For centuries the sermon was gradually eclipsed by ritualism, and liturgy, and sacraments. With the Reformation, the pulpit was planted squarely in the center of the rostrum, the Bible was publicly displayed at every service, and the sermon again became the most important element of the church meeting. So it has been for centuries now. Yet, in the past, the minister has been more or less regarded as a "holy man"—God's man. He was different from his fellows in dress, in manner of life, and in spirit and piety.

Until recently there has been "a space between" the pulpit and the pew, so that when Martin Luther, or John Calvin, or John Knox, or Jonathan Edwards stood forth to speak there was not so much a feeling of comradeship between them and their audience as a feeling of awe and reverence. They did not appear as men speaking to their fellow men. They appeared as prophets of God who had a message from the Lord. Gradually this elevation of the minister to a place of distinction has become a thing of the past. Dressed now in a regular business suit, with a gay tie, and a soft-collared shirt, the modern preacher is very obviously "a man subject to like passions as are we." The wide-spread adoption of the conversational tone in preaching serves further to bridge the gulf between "priest and people" as does also the prevalent trend for the minister to become the personal friend and counselor of his membership. Add to this the fact that the average church-goer determines the worth of the service to him by whether or not the minister "brought a good message" and it becomes quite clear that to a very large degree the average congregation is as a rule more conscious of the minister than they are of the presence of God. There is a familiar story (probably legendary) that describes a man who went to hear a very famous preacher and left the church-house saying: "What a preacher!" Next Sunday he went to hear another famous preacher. This time he left saying: "What a God;" To achieve this awareness of God is the real problem of our evangelical services. To make less of the sermon would be to destroy

the very heart of our Christian pattern. The remedy lies not in silencing the voice of the minister. It lies rather in making the minister less obvious as a man among men and more obvious as a man of God. The present tendency to remove the pulpit from the center of the rostrum and to replace it with the communion table is to this end. Many see no value in such a gesture. At least, it is an effort to correct a recognized defect. The theory is, of course, that it fixes the attention of the worshiper upon the object of his worship (the crucified and risen Jesus) and not upon his fellow-worshiper, the minister. Others advocate the robing of the minister for the sake of dignity, and orderliness, and solemnity. All of this is obviously just toying with the fringe of the real problem. Meanwhile, let the minister adopt as his motto, in the leadership of public worship: "He must increase, but I must decrease."

II

Men go to church to worship God. As Dean Sperry says: "So long as the church bids men to the worship of God and provides a credible vehicle for worship, it need not question its place and its influence in the world. If it loses faith in the act of worship, it need not look to its avocations to save it." While the matter of providing "a simple and credible vehicle of worship" is a very complicated and complex matter, it is probably true that there is scarcely a church-house in the land whose worship service could not be vastly improved without changing in the least its essential nature, if those responsible for its direction would keep in mind the basic fact that any element of a worship service is valid only inasmuch as it makes the worshiper conscious of God. The point of origin for the improvement of worship in our "free" churches does not depend upon our concept of worship nearly as much as upon a more scrupulous attention to the materials that are used, and the manner in which they are used. In order to promote an awareness of God it is here contended that the service of worship must be arranged and developed to preserve and promote five distinct attributes of worship.

The Attribute of Design or Purpose

For some time now, the science of homiletics has declared that sermons, in order to be effective, should be prepared, and presented with a single, definite end in view. The sermon, it is contended, must therefore have unity of construction, movement of thought, and culmination of effect. These proven principles of homiletical usage are equally applicable to the service of worship, and will contrive to save it from pointlessness and diffusion. Every worship service should have a theme. As the minister enters the pulpit he should be as definitely aware of the total effect he is endeavoring to produce within the worshiper by means of the service as a whole, as he is aware of the effect he proposes to produce by the sermon itself when he begins to deliver it. This theme will invariably be related to the life impulses and fundamental desires of the people, and will, at the same time, accord with the nature of God whom we worship, through Christ. Wherever it begins, it must somehow lead the worshiper "up the altar steps, to God." Obviously, no single item must be given a place in the service which does not add to its total effectiveness, nor any which does not harmonize with the theme of the service. If the "collection" cannot be transformed into an "offering" and become accepted in the mind of the worshiper as an outward sign of an inward commitment, it should either be discarded, or be placed early in the service to be of least interruption to the upward movement of the worship experience. Announcements are entirely out of place as materials of worship. As the worshiper leaves the house of prayer, he should be conscious, not of a number of vaguely related religious exercises, but of a single dominant religious urge. To this end the service must have movement, much as does the sermon. Each element should suggest, lead to, and prepare for, the succeeding element. Thus, the minister's real problem from week to week will not be "What shall I preach next Sunday?" but "Through what great central concept shall I lead the people to enter into fellowship with the Almighty God, through Jesus Christ our

Lord?" With this inquiry as the point of departure, the worship service will be freed from pettiness and temporality; and will be invested with a spiritual significance, which will find an eager response in the hearts of those who come to worship the Lord in the beauty of holiness.

The Attribute of Objectivity

A well-ordered worship service will strive constantly after objectivity. The order of service and the materials of worship will be sufficiently subjective as to produce within the worshiper a conscious need, and a real desire to find a satisfying answer to that need, in a moment of God-consciousness. They must at the same time be sufficiently objective as to suit the essential nature of the mood of worship. In essence, worship is that experience, or occasion, when an individual, in fellowship with other individuals, seeks to make the best possible adjustment of himself to that which he sincerely believes to be the most important Reality in the universe. God is that Reality.⁵ The task of the leader of worship is to move the worshiper's center of attention from himself, his doubts, his fears, to a personal, powerful, sympathetic and available God. If the leader of the worship service fails to do this, he has failed altogether so far as the service of worship is concerned. The spiritual reaction of an individual at the conclusion of a properly conducted hour of worship should be nothing less than "This is none other than the house of God, and this is the gate of heaven" (Gen. 28:17). If the majority of non-liturgical church services do not achieve such a result it is very largely because the materials used have served to intensify the individual's self-consciousness by their constant reference to his own estate, or to the estate of some fellow-human. If the non-liturgical worshiper is to recover an awareness of God he will have to "cease talking incessantly about himself and begin talking about God."⁶ A thoughtful student of the whole field of worship gives it as

5. See Wieman, H. N.: *Methods of Private Religious Living*. P. 18.

6. Sperry quoted by Meland in "Modern Man's Worship." P. 22.

his studied opinion that our evangelical church services are more open to criticism at this point than at any other. As he puts it: "A stranger attending worship for the first time is not greatly impressed to find that almost the entire service is addressed to him rather than to God. . . . Not only is the sermon an attempt to edify him . . . but the scriptures are read to teach him, the hymns to stimulate him, and the best of the music to entertain him; the creed, if any, to indoc-trinate him, the offertory to solicit him, and he has an uneasy feeling that even the prayer are addressed more to him than to God."⁷ This blight of utter subjectivity may be corrected in part by the use of more objective scriptures, and hymns, and prayers. For the purposes of worship, for example, the minister in charge of developing the service will avoid hymns such as "He Lifted Me" or "Does Jesus Care." These hymns have their place. It is doubtless true that they have been mightily used of the Lord through many years. However valuable they are for some purposes they do not promote an atmosphere of worship. Judged by the same criterion great God-centered passages are, generally speaking, more profitable as elements of the worship service than are other great passages which are primarily subjective and man-centered. But, whatever use may be made of the worship materials, the hope of achieving a genuine worship service lies primarily in the minister himself (or whosoever is responsible for the service) committing himself to the basic principle that the service as a whole must draw men progressively nearer to a personal fellowship with their God.

The Attribute of Reality

Closely akin to the attitude of objectivity is the attribute of reality. It can be asserted as a general principle that anything which aids the individual in discovering greater reality in his religious life is invariably an aid to worship. In worship the individual must not attempt to make himself believe what he doubts. Whenever any utterance in

7. Fiske, G. W.: *the Recovery of Worship*. P. 229f.

public worship puts the individual under a sense of constraint, or impresses him with a feeling of unreality, it must be dealt with forthwith, or his opportunity to experience a moment of worship will have fled. To this end, meaningless phrases that have been handed down from generation to generation, but which no longer make sense to the hearer, should not on any account be used in public prayer. Hymns should be avoided when they make too frequent use of archaic expressions which, though once meaningful, rob them of point and sincerity because they do not now convey an intelligent meaning. For the church-goer to sing "for such a worm as I" when he has an exalted opinion of himself, or for him to repeat, in the responsive reading, "sinners, of whom I am chief" when he does not by any means so regard himself, tends to make the whole service futile for him. It is generally accepted that no minister is able to produce much of an effect in the hearts of his listeners unless his listeners are convinced that, whatever else he is, he is, without doubt, sincere. The self-same test is valid for a worship service. Every part of it must have meaning, deeply serious meaning. It must find a ready acceptance from the worshiper without mental reservation or evasion whatever. A real norm for every part of the service might very well be, as Sperry suggests: "Have we here significant forms, which are calculated to make us more aware of God?"⁸

The Attribute of Expansiveness

A further attribute of the worship service is expansiveness. The elements of an individual's experience are capable of classification under two heads, namely: those that are expansive, and those that are contractive. The prime quality of the expansive experience is its desire for fellowship with someone else or something other. The experience of worship is essentially expansive—it shifts the center of interest within to without. So the church service fulfills its worship function when it promotes thoughts, attitudes, desire,

8. Op. Cit. P. 238.

decisions which are positively outreaching. It must encourage a sense of triumph rather than of defeat; of hope rather than of despair; of love rather than of hatred; or faith rather than of fear; of joy rather than of sadness. One critic of the materials of worship that are commonly used in the non-liturgical service expresses the opinion that our hymns, for example, are so filled with sighs and tears, that they might well have been written by those who were entirely ignorant of the essential elements of the Christian faith. He asserts that there is far too little reference to the glory and majesty of Christian experience, and their use results in a sense of self-pity rather than in a feeling of awe, and wonder, and reverence.⁹ Here again the matter of importance is not simply that the materials of the service be invested with the attribute of expansiveness but that the entire service itself should be so prepared and arranged as to have as its central purpose the stimulation of the worshippers towards a quest for God.

The Attribute of Spontaneity

Still further, an effective service of worship will be characterized by spontaneity. Here we face a matter of real controversy. Non-liturgical churches have apparently been unwilling to recognize that there are certain undeniable values which accrue from the use of a liturgy, not as a substitute for the sermon, but as a background for it. The most obvious of these values are that it protect the congregation from the inexperience of the leader and from his passing moods, and provides a well-rounded ministry of worship which assures that none of the religious emotions will be left untouched; that it makes use of religion's rich heritage of tradition and symbolism and enlists the support of historic reference in the worship service; that it makes a strong appeal to the senses and to the imagination. The evangelical churches have much to gain from the liturgical service as to stateliness, and order, and the promotion of a sense of awe and reverence. Yet, for all of this, the liturgical

9. Hoyt, A. S.: *Public Worship in Non-Liturgical Churches*. P. 231, quoting R. W. Dale.

service has one attribute that is a distinct disvalue. It lacks freshness and spontaneity. It requires no immediate intellectual and spiritual preparation, no sense of personal responsibility and creative concern for the service at hand. To be sure, the disadvantages of liturgical worship are all too often apparent in the free service where an indolent or careless leader has adopted a barren ritual of his own. This fact places upon the non-liturgical minister the responsibility for maintaining free and spontaneous worship services that promote within the congregation an attitude of expectancy and response. The non-liturgical minister who is disposed to criticize the "barrenness of the liturgical service" usually has little to boast about in his own free service which very often is just as fixed and predictable as the most ritualistic of services. Which is but another way of saying that whether he wishes it or not, the average minister will sooner or later adopt a "ritual" for his services which he will follow with more or less regularity and which will soon become established in the thinking of his people. This being true the minister would do well to admit the fact, and frankly to commit himself to the careful preparation of a well-ordered worship service that will continue to be fresh and spontaneous and will cover a wide range of religious experience in the course of time. It has become quite the thing for ministers to prepare a preaching calendar for the year. Why not a worship calendar for the year, prepared well in advance, with great care? Each service so arranged for could very well include a printed order of service; opportunity for congregational participation and response; use of rich historical materials such as the Lord's prayer, the Apostles' Creed, the best known Psalms, and so forth; varied use of music; the proper use of periods of silence; the integration of the sermon into the total service; a place for dedication to God through Christ. A ritual of this sort could be so constructed as to preserve the essential characteristics of the non-liturgical service and at the same time redeem it from an impression of looseness, haphazardness, careless planning, and lack of purpose. The ideal for which the minister must strive in our evangelical church

services is a service that will combine the dignity and the beauty of the liturgy with the freedom and the spontaneity of the free church and will reach its climax in a sermon that ushers the worshiper into the presence of God.

III

The improvement of our worship services will depend largely upon the promotion of worship appreciation among both the ministry and the laity. Far too many ministers have no proper concept of the nature and meaning of true worship. We have too long considered the church house to be a meeting-place or a preaching station rather than a temple for the worship of the most high God. The minister of today must become as constantly worship conscious as he is sermon conscious. A new book on worship should be sought and mastered just as eagerly as a new book on the art of preaching. As the modern minister is ever dissatisfied with himself as a preacher, so also he must be forever dissatisfied with himself as a leader of public worship. The principle of "like priest, like people" is altogether applicable in the matter of the improvement of worship. Eventually, of course, the worshipers themselves must come to an appreciation of the deepest meaning and the unspeakable values of the experience of worship. Most people have no conscious understanding of what they have a right to expect from a service of worship. The average church-goer needs desperately to be trained for worship. Probably the only profitable place to start is with the children. It is very doubtful whether adults can be trained effectively to worship. For the most part their ideals, attitudes, habits, dispositions and desires have been routinized." A service that has been more or less meaningless to an adult over many years, as far as worship is concerned, is not likely to be brought to new life nor to be invested suddenly with profound meaning. As in almost every other area, worship appreciation must be taught line upon line and precept upon precept. The beginner may be taught to worship God as the giver of all good things; the junior will worship him as the source of life and the giver of strength; the intermediate

will worship him as a savior through Christ, and as a guide and companion; the young man will worship him as the Determiner of Destiny whose hand is over all of life. If an individual completes the cycle of the church school without having learned to worship, his religious training has been a tragic failure, for, if religious education fails at this point it has failed at the very core of religious living. As Wallace puts it "No one is religiously educated until he has learned to worship."¹⁰ The greatest challenge that the church now faces is the development of a service of worship where men become luminously conscious of the Eternal God and from whence they go out into a difficult and hazardous world to live victoriously in the strength thus gained; it is the challenge to provide, in very truth, a simple but "credible vehicle of worship." It is the challenge to make God real to men.

10. Wallace Op. Cit. P. 12.

The Preacher and His Relation to the Unconscious

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A pagan philosopher once prayed: "Give me beauty in the inward soul, and may the outward and inward man be at one." Psychologists today tell us that we have "outward" and "inward" natures, or, in other words, two aspects to our mental life: the conscious and the unconscious. And, like the poet-philosopher, these psychologists say that the unconscious and conscious mental processes should be at one, in harmony and not at war with each other. The object of this paper is to study the preacher and his relation to the unconscious in order that he may gain new confidence as a minister of reconciliation who brings inner peace and dynamic personal release to the people to whom he ministers.

Integration of personality is the object of our striving, and we must avoid the error of looking upon the conscious and the unconscious as separate departments of personality, unrelated to each other and incapable of integration. Edna Heidbreder has given us a comprehensive understanding of the structure of personality in these words:

The psychic life consists of two main divisions, the conscious and the unconscious. . . . Beneath the conscious self is the vast and powerful unconscious, the source of great concealed forces that constitute the real driving power behind human actions. Between the conscious and the unconscious is the pre-conscious which merges gradually into both, but resembles the conscious rather than the unconscious in content and character and is accessible to consciousness without emotional resistance. The pre-consciousness does not consist of material that has been actively discarded and repressed; consequently its contents can be summoned up by the ordinary processes of association. The censor lies in the pre-conscious.

The censor is what we usually call **conscience**, and chooses out and interprets favorably that which is accept-

able to our conscious selves; furthermore, the conscience pushes back into unconsciousness those things which are unacceptable to us. And conscience-censorship is now a conscious activity and then an unconscious activity. Thus the unconscious becomes the repository of the elements repressed from our consciousness. Not only so, but the unconscious actively influences the conscious in another way. Based in and operating from the unconscious life are our fundamental drives: the desire to be loved and to love, the desire for food, sex, and security, and the hostile impulses. These motivate our behavior, coming into the realm of conscious behavior in many different ways, but always passing—or failing to pass—through the censorship of our consciences.

I

Thus three possibilities face us with reference to the unconscious. First, we may organize ourselves in terms of the immediate satisfaction of our impulses with no regard for the social standards, cultural patterns, or ultimate values of life. We tend to do as Whitman said he would like to do:

I think I could turn and live with the animals,
They are so placid and self contained.
I stand and look at them long and long.
They do not sweat and whine about their condition.
They do not lie awake in the dark and weep for their sins.
They do not make me sick discussing their duty to God.

Or, in the second place, we may rely upon repression to hide ourselves from ourselves, thus allowing the hidden impulses of our hearts to create constant tensions or to go on into unguided avenues of expression. When we repress rather than discover, understand, and utilize these God-given capacities, they lead to much physical and psychic distress and come out in ways which are unconscious to and uncontrolled by us. They come out in the slips of the tongue of which we are unaware, **faux pas** of every day life, the way we use our wit, the things we dogmatize about, and the way we use our tempers.

Repression consists of throwing new life energy into the frustration of our impulses. We do as the lady who said: "I don't hate anyone; I just won't let myself do it." Conscience censors those things which we cannot use constructively in life. Thus we expend our energies, "lay waste our natural powers," and have no mental acumen left for constructive achievement.

Thus conscience does make cowards of us all
And the natural hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry
And lose the name of Action.

Here religion becomes the power to negate, the power to repress, and as such is as inadequate as a "bed which is shorter than a man can stretch himself on it; and the covering narrower than he can wrap himself in it."

But there is a more excellent way than either of these; we can organize our lives in terms of long-term values and constructive purposes which are so comprehensive that they will give sublimated expression to these drives. Instead of living the life of a libertine, or, instead of building the dam of conscience higher and thicker to repress the floodwaters of our impulses we can discover in Christ new floodgates which release these God-given powers into turbines of creative work, irrigation projects of redemptive helpfulness to other people.

Prayer functions here as an integrative power. Genuine Christian prayer does four things for us in this search for personal unity and personality release. (1) It affords us insight into ourselves. The instrument of self-revelation distinctive of our religion and which the saints have used is prayer. In prayer we come before God with no simulations in a sincere attempt to see ourselves as He sees us and to discover His way for the fulfillment of our whole selves. The Psalmist laid hold of the efficacy of prayer as a means of self-insight when he prayed:

Search me, O God, and know my heart;
Try me and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

In the hidden parts thou wilt make me to know wisdom.

Clear thou me from hidden faults:

Let the words of my mouth and the meditation of my
heart

Be acceptable in thy sight,
O Lord, my rock and my redeemer.

(2) Prayer enlightens our consciences, cleansing us of both real and supposed guilts, and helping us to distinguish between real moral distinctions and socially erected tabus. It differentiates the will of God from the will of man, and shows us the relation between the two. (3) Prayer gives us a sense of confidence and dependence as we realize that we are not alone in our struggle to end the inner conflicts within us. We are not alone because we have the companionship of a whole cultural group of men who are seeking for the same peace, and who are finding with us a release from inner tensions and conflicts in the Christian way of life. And we are not alone because we have the companionship of God. It is His Spirit that works in us bringing order out of chaos, harmony out of conflict, and peace out of a divided self. (4) It gives us a spiritual understanding of a "higher goodness" which consists of a wise stewardship of our basic drives rather than a foolish stewardship that takes these impulses and buries them in the vast field of the unconscious recesses of our own hearts even as did Plotinus when he refused to admit that he had a body. Thus we are "strengthened with power through his Spirit in the inward man" and the eyes of our inner understandings become the conscious control mechanism for the outward, frank, joyous, purposeful expression of these powers of life—these very powers that hitherto had been spilling over the dams of our consciences as a waste of human energy and resourcefulness.

II

What, then, are the techniques for insight into the unconscious? As has already been suggested our first technique is to gain spiritual insight into our own unconscious motivations. This comes through a systematic, objective exploration of our own inner world. In addition to the use of prayer, one way of gaining objective insight is to take a life-history analysis outline prepared by a competent psychiatrist and write down the information that it calls for. But this material needs to be frankly discussed with a spiritually mature counsellor friend if its full value is to be realized. A few hours with a good psychiatrist who has religious insight is a great help to any minister who plans to counsel from the pulpit and in private. The insight into ourselves thus gained becomes the basis of our understanding of others.

The second group of techniques for insight into the unconscious concerns the motivations of other people. The minister, however, does not easily or intelligently discover tensions in other people until he has adequately dealt with tension and conflict in his own life. Then, as Chaplain Bonacker of Norton Memorial Infirmary, points out, the minister's "first goal will always be to lead sick souls into health—to change loneliness and perverseness into joy and friendliness." But to do this, we must have "a better understanding of the inner life and of the meaning of moral and spiritual disease; and to develop new skills for changing despair into hope, guilt into remorse and a sense of forgiveness, resentment into confidence and faith, and hatred into wholesome good-will." The most effective way of getting this understanding is to get a comprehensive picture of the inter-relations of the facts that we do know about them. It is not amiss for a minister to keep a brief record of all his visits to his people's homes and extensive record of those whose problems are most serious. As he does so over a period of time, he will find, falling into a larger pattern, seemingly insignificant factors, which characterize the person whom he is considering. He will find that most of their

generalizations about their philosophy of life—the things they hate, the things they love, the sort of people they criticize and the sort they censure, their choice of hobbies, their choice of and reaction to companions, their choice of a life work and a life mate, their political prejudices, and even their religious beliefs and biases—all have a deep personal reference in terms of their great unconscious needs which are seeking for outlets of expression.

III

But the question is: how can we use all this insight in the practical task of preaching? The first use of our knowledge of the unconscious in our preaching is in avoiding the danger of projection. This is our inclination to read our own problems into the lives of other people and to seek a solution of them there, by condemning them, by scolding them, by taking sides with them, or by undue familiarity with them. Judgment has its roots in personal bias and begins with our own unconscious selves. We tend to choose subjects for our preaching in terms of our own difficulties. Our preaching becomes a judgment,—and that a judgment on ourselves. Thus preaching is autobiographical by nature, and the subjects we choose reflect our own inner conflicts. In this way we project our own problems into the lives of our people and judge them in our sermons. And Jesus Himself warned us against it when He said: "Judge not, that ye be not judged. . ." The Apostle Paul used incisive insight into personality when he said: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; **looking to thyself, lest thou also be tempted.**" On a practical level, then, we are led into a new understanding of **why** we should plan our preaching in terms of the great, objective aims of preaching rather than in terms of the subjective whims of each passing week. Thus we avoid many an error of adding our own problems to the already burdensome ones of our people rather than helping them to understand and deal with their own problems.

The second use of our knowledge of the unconscious lies in the realm of sermon preparation itself. One controlling principle must be observed: To talk in technical language to people about the unconscious is fruitless, and we cannot use this knowledge directly in instruction; it must be indirect and by means of suggestion. People look askance at us when we add to the problems that they are consciously aware of several more problems that they—as we tell them—know nothing about, of which they are unconscious. And even if they did understand us instead of being mystified, their understanding would be second-hand, intellectual formulations and not first-hand, emotional and spiritual apprehensions. Therefore, our use of our knowledge of the unconscious must be by way of suggestion. Let us observe some ways in which we can do this.

First, our knowledge of the unconscious motivations of people can be embodied in the framework of our Scriptural exegesis. The Old Testament portrays the life of the Hebrew people, who looked upon the wholesome expression of their natural lives as the direct will of God. They had much to say about “the Lord . . . who satisfieth thy desire with good things, so that thy youth is renewed like the eagle . . . He satisfieth the longing soul, and the hungry soul he filleth with good . . . Thou openest thy hand and satisfieth the desire of every living thing.” They also built a culture that accommodated the emotional needs of their people. They did not move so far in the direction of artificiality that their emotional needs were starved, repressed and distorted by a false asceticism. The family was the flower of their culture. They gave themselves completely to each other and to God as mothers, fathers, and children. Family love under God was not side-tracked for any other considerations such as social prestige, professional training, or fear of responsibility. The dualism of Persia, Greece and Rome contrived to set religion of the mind over against the desires of the heart—the desire for love, dependence, sex, and self-devotion. But the people of the Old Testament felt no conflict between the prayers of their mind and the desires of their heart, and who saw in the dedication of their natural energies to

God the fulfilment of His purposes not only for their individual lives but for their race and its cultural development. In preaching, therefore, the stories and texts of the Old Testament afford beautiful, suggestive, emotion-provoking incarnations for our insights into the unconscious needs of people.

Then, too, New Testament exegesis becomes a new thing when its pages are seen in terms of the unconscious. To study the gospels in an effort to understand the method of Jesus in dealing with people is rewarding. He "knew what was in man," and "perceived their thoughts." The Greek shows us that he "looked into" the rich young ruler. And Jesus used this insight into people. He talked to men about the fruits of the heart, and insisted that inner desires are the taproots of spiritual fruitage whether it be good or bad. The woman at the well said of him: "Come and see a man who told me all that I ever did." A helpful way of bringing our insights into the unconscious motivations of people's lives in such a way that they will appropriate emotionally as well as understand it intellectually is to preach a series of paragraph sermons on "How Jesus Dealt With Men," to use Raymond Calkins' title. Stories of the Gospels serve as trunk lines leading to the great unconscious areas of our people's lives.

And the writings of the apostles are witnesses to unconscious motives of men. In Romans 7 Paul describes the clash between the things he wants to do and the things he knows he ought to do, between his drives and his conscience. Ephesians 4:19 is a reference to people whose consciences had been so completely disregarded that they were "past feeling." James refers to "double-minded men who are unstable in all their ways," reminding us of a stock phrase among students of the unconscious: "emotional instability." A comprehensive statement of the truths about human nature is found in I Peter 3:15-16:

"Sanctify in your hearts Christ as Lord: being ready always to give . . . **a reason** concerning the hope that is in you . . . **having a good conscience**; that, where-

in ye are spoken against, they may be put to shame who revile your good manner of life in Christ."

The psychologists have not discovered something that is new, but have rediscovered something that can be called along with many other things "the lost radiance" of Christianity.

Furthermore, our knowledge of the unconscious may be used in the illustration of sermons. Some cardinal points of homiletical ethics need to be mentioned here. First, our knowledge of the unconscious involves our entrance into the intimately personal lives of our people. A part of the principle of the sacredness of human life is the sacredness of a person's confidence when it is once given to his minister. Naturally an observant minister can see more about persons than they can see about themselves. Therefore, to use these observations as illustrative material in a sermon is a serious breach of ethics, a profaning of a holy trust. Second, our knowledge of the unconscious attitudes and motivations of our people tends to produce a sort of spiritual pride in us. And our own unconscious gets the best of us again and we begin to develop the "psychiatric eye," in which case our people are likely to get an idea that their pastor-preacher is not a good shepherd, but an all-seeing eye watching over, them, taking notes on them, and experimenting with them. If a congregation fears that a pastor will see too much and use his observations as illustrative material, he has already misused his knowledge of the unconscious. But there are two definite ways to avoid this: First, instead of using case materials, personal interviews, and personal confidences, we can look into the Bible for parallel instances, and re-interpret these old stories in the light of new situations. Second, materials may be drawn from realistic literature, poetry, drama, etc. These lend dignity and definiteness to a sermon and remove the sting of personal reference.

IV

The Christian faith makes a dynamic appeal to the unconscious needs of people. Here, as always, the Gospel is

"the power of God unto salvation to everyone that believes." Preaching is an attempt to bring the saving power of the Gospel to bear upon the hearer's need for salvation. Preaching aims to help people gain inner peace, social harmony, and divine fellowship through faith in God. Christ is the central Reality, the Person to whom all these adjustments are related, from whom all peace, harmony and fellowship springs.

People are, in the words of Charlotte Elliot:

"... tossed about, with many a conflict, many a doubt;
Fightings and fears within, without"

So let us see the sources of these conflicts, doubts and fears, the resources in the Christian faith for meeting these needs, the ways in which people appropriate these resources, and the role that we as preachers have in expressing the reality of Christ to our people.

The sources of conflict within our people are manifold. First among these is the desire to be loved as well as to love, to be dependent and cared for as a little child. This is the sense of dependence around which Schleiermacher built his theology. It is rooted deep in our unconscious lives, thickly woven into the texture of our beings. But in a "go-getter" culture such as ours, one in which ambition, independence and individual initiative have been a tradition since Benjamin Franklin's day, such a child-like role of dependence is not often acceptable. Therefore, we develop serious conflicts within ourselves as to whether to be "children of God" or "masters of our own fates," as to whether we can be saved by depending utterly upon God through an act of absolute helplessness, or whether we must be saved by "works." Religiously speaking, people with such a conflict have a great deal of confusion in their minds about what it means to have faith. Through the processes of friendship Jesus made a primary appeal to this need of people for friendship and loving dependence. Paul conceived of it in vital terms in his idea of "becoming friends again" with God in reconciliation. And interesting enough, the Old and New Testaments are rich with imagery that

suggests this sense of dependence in such child-care and feeding conceptions as "the Bread of Life," "the Water of Life," "the sincere milk of the word," and lands "flowing with milk and honey." And powerful is the use of meanings of dependence such as "God is my home and underneath are the everlasting arms."

The next great drive of human personality which often causes conflict is aggressiveness. Especially does this effect havoc in the lives of many sincere Christians who have been told that it is wrong to have hostile impulses and that to have a temper and to be a Christian means to be two different persons. The militant motif has had a prominent place in the Christian religion as suggested in the use of such symbols as "the Lion of Judah," "Lord of Hosts," "Potentate," "The whole armor of God," and "Commander" referring to Christ. Not only so, but such hymns as "Onward Christian Soldiers," "The Son of God Goes Forth to War" suggest the idea of militancy. The appeal that theological controversies and zealous reform campaigns have had for church people is evidence that men seek expression of their hostile impulses in a religious way. The prohibition movement has provided an outlet for a great deal of hostility that people have for one another. War is often sanctioned by religious people and becomes to them a "holy war," and in doing so they find expression for their aggressive impulses. A vital Christian ethic does not consist in the attempted destruction of the hostile impulses of people, but in the transformation and re-direction of these impulses in constructive channels of expression. The preacher's task is partly to provide people with constructive outlets for their hostilities. The fact that church-splits are so common is evidence that we have not dealt realistically with the latent hostilities in people's unconscious minds. People need insight into the nature and stewardship of their tempers. For as Bunyan said, "Religion is the best armor in the world but the worst cloak." The Christian ethic has in Christ both the precept and example of what, how, and how long to hate.

Another impulse that strives for expression is the sex drive. This life drive expressed itself in an unrestrained

manner among primitive peoples, and, more often than not, had an integral connection with their religion. The fertility cults are replete with sexual orgies. It is significant that the two most characteristic achievements of Christian culture are monotheism and monogamy. Christianity seeks the integration of the religious life in the loyalty of man to One God and the integration of the sex life in the loyalty of one man and one woman to each other conceived as divinely ordained. The Christian religion at its best affords the highest socialization of the sex impulse. In the teachings of Jesus there is no setting of the flesh over against the spirit in a dualistic sense. Asceticism is alien to His mind, and whenever it has crept into and dominated the church, we find a reversion to an unwholesome merging of the religious and sexual behavior of people. Monasticism and an undue emphasis of the place of the Virgin Mary have grown along together in the Catholic church. Sexual symbolism permeates the literature of the ascetics. But Jesus himself rejected the ascetic role, encouraged the marital union as being divinely approved, and emphasized the primary importance of reverent love as the motivating and cohesive factor in the success of marriage.

But the conscience is the battle-ground of personality conflicts. Here the sense of guilt manifests itself, and the need is for relief. Synthetic ways of handling this guilt are at hand: rationalization, over-compensation, projection, displacement. But all of these remind us of Lady Macbeth when she spoke of her hand bloodied by murder:

Doctor: What is it she does? Look how she rubs her hands.

Gent.: It is an accustomed action with her, to seem thus washing her hands. I have known her to continue thus for a quarter of an hour.

Lady M.: Yet here's a spot . . . Out, damned spot! Out, I say! . . . What need we fear who knows it, when none can tell our power to recount? Yet who would have thought the old man to have so much blood in him? . . . Here's the smell of the blood still: all the perfume of Arabia will not sweeten this little hand.

Doctor: This disease is beyond my practice...unnatural deeds do breed unnatural troubles; infected minds to their deaf pillows will discharge their secrets: More needs she the divine than the physician. God, God, forgive us all!...

The sense of forgiveness, cleansing, and restored fellowship cannot be gained by the mere washing of one's hands as did Lady Macbeth and Pilate, but through "the power of the Gospel unto salvation." From time immemorial the conviction has been real in the minds of men that "the life of the flesh is in the blood" and that it is the "blood that maketh atonement by reason of the life." Here the New Testament says that Jesus Christ is "the Lamb of God that taketh away the sins of the world," and urges that "the blood of Jesus Christ cleanses us from all sin." An interesting commentary on this is the observation by Chaplain Bonacker at the Norton Memorial Infirmary that frequently patients with a tendency to depression probably related to an intense feeling of guilt react to surgery with a mild euphoria after having shed their blood as if in expiation. When put into the framework of the covenant idea in religion, the Cross of Jesus Christ, the Symbol of our faith, the symbol of the life given in atonement for sin stands at the center of any adequate answer to the problem of guilt.

Thus Christ is the center of gravity around which our preaching revolves, and there is no need for fear, but reason for a strengthened confidence in the adequacy of Christ for human needs, both conscious and unconscious.

V

One thing more needs heavy emphasis in this discussion of our appeal to the unconscious needs of people: the preacher himself is a symbol, a living incarnation, through which the truth of Christ is mediated to people. The preacher is first of all a symbol of God. Unconsciously people recognize the presence of God in his ministers; thus the minister is "the man of God." "God entreats by us." Dr. Albert Beaven used to have a junior sermon each Sunday morning for the children. As the children would file out for a sepa-

rate children's worship hour, Dr. Beaven would smile at them as they looked up at him. One Sunday morning after they had all filed out, one of the little girls was found crying profusely. When asked what was the matter with her, she cried: "I looked up and smiled at God, and he didn't smile back." In preaching we can appeal to people in two ways, according to Horace Bushnell in his great sermon on "Unconscious Influence":

There are, you will perceive, two sorts of influence belonging to man; that which is active or voluntary, and that which is unconscious; that which we exert purposely or in the endeavor to sway another, as by teaching, by argument, by persuasion, by threatenings, by offerings and promises, . . . and that which flows out of us unawares. . . There are two kinds of language, one which is voluntary in the use, and one that is involuntary; that of speech in the literal sense, and that of the expression of the eye, the face, the look, the gait, the motion, the tone or cadence, which is called the natural language of the sentiments. . . Speech, or voluntary language is a door to the soul, that we may open or shut at will; the other is a door which stands forever open, and reveals to others constantly, and often very clearly, the tempers, tastes and motives of our hearts. . . Out of one flows influence at choice, and when soever we purpose to do good or evil to men. Out of the other it flows each moment, as light from the sun, and propagates itself in all beholders.

And the sermon apart from its incarnation in the preacher himself lays no hold upon the unconscious lives of people.

The preacher is not only a representative of God, but also of conscience. As a layman said of his minister: "He has been our animated conscience." A simple illustration could be multiplied by a thousand: A preacher was leaning over an operating table in a doctor's office, helping the doctor hold one of their mutual patient-parishioners. The doctor swore roundly, but not without having looked up at the minister with a trapped expression.

And furthermore, the preacher is a symbolic reminder of the father of his parishioner. But since God and the

preacher both may represent "father" to the person, the context of that person's experience determines how he will react. One child, when told that God is a Father God, arose and stamped out of the room saying: "If God is like my dad, I want outta here." On the other hand, as with one minister and one of his members, the minister can be as a good father in the life of the member whose real father has rejected him, not by telling him so, but by merely entering into that active role.

A realization of the symbolic nature of our role in the lives of our people does two things for us: It gives us a sense of helplessness and humility apart from the One whom we present. "It is not I," says Paul, "but Christ that liveth in me." We feel that apart from him we can do nothing. And, in the second place, it gives us a renewed confidence and personal release as we understand that we are continually being afforded his strength as we minister in his name.

People respond to these great appeals to the deeper levels of their minds. "Deep calleth unto deep." They respond variously. Some of them use their religion, as we have seen, as a repressive agent, others use it as an opiate in trying to displace things less pleasant to themselves; others transfer their frustrations from one realm to that of religion and thus religion in turn becomes a neurotic tendency; others use religion as a sort of over-compensation for other attitudes that are opposed to healthy religious behavior, and still others project their personal difficulties into bizarre theologies and over-zealous activities. But the most wholesome response that a preacher can get through the unconscious motivations of people is that of personal identification with Christ and with himself as one who is in turn identified with Christ. Identification is the **unconscious** patterning of a person after one whom he loves, admires, and idealizes. It is not imitation which is conscious activity and pertains chiefly to copying the behavior of another. "Identification occurs without conscious awareness, and makes fundamental changes, not only in behavior **per se**, but also in the feelings, ideas, and attitudes of the person concerned."

Identification with Christ is Christ-likeness. It is not the mystical absorption of the pantheists, but the personal identification of Christian mystics such as Paul. To say that a person is **like** Christ is vastly different from saying that he is Christ. Identification with Christ is the core of Christian worship, when "we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit." Thus the Spirit liberates all our energies for constructive work and creative living. We are not fashioned according to this world but being transformed by the renewing of our minds, we are enabled to learn by experience what the conduct of our lives shall be. We do not have our behavior schematized by unworthy objects of devotion, but putting on the likeness of Christ, we are transformed by this devotion and unconsciously our feelings, attitudes, desires and behavior become like His. We tend to become like what we love.

Thus preaching becomes the incarnation of the Living Word of God in human flesh through the preacher's own identification with Christ. As Paul thought of himself, his relation to Christ, and his relation to those to whom he preached, he said: "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me: and that life I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me." He speaks of his life being "a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me." He calls the Corinthians a "letter of Christ which I have been employed to inscribe . . . not with ink but with the Spirit of the living God, not on tablets of stone, but on the tablets of the human heart." We modern preachers have our greatest difficulty in that we inscribe intellectual formulations into our people's minds, and fail to enter the vast unconscious areas of the emotions. But in realizing that we are the "animated conscience" of our people, the "man of God," the "good shepherd" of our people, we see that our most efficient way of address to the unconscious needs of our people is through their identification

with us through love even as we are identified with Christ through love to the end that they shall pattern after our attitudes, feelings, ideas, and attitudes. In this way we are the instruments whereby **fundamental** changes are effected in our people's lives, the ways of Christ are inscribed on their **hearts by us**. Paul instructed the Ephesians to "speak the truth in love." But Jesus spoke more directly when he said: "My peace I give unto you." And thus we reach the **summum bonum** of preaching: To discover inner peace, social harmony, and spiritual fellowship with God and to give that peace to someone else.

The Principle of Retribution

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This essay has sprung out of definite circumstances and to answer a definite question. Twice in this century, the world has had to face an attack upon its safety and life by Germany. It can be taken as certain that unless something radical happens inside of Germany or the world, these two attacks will be followed by a third and a fourth, and as many more as are necessary to give Germany the victory. And not to give her a military victory only. The ambitions of Germany develop as time goes on, as does the idea of her own importance and of the part she has to play in the world. Decade after decade she becomes more ruthless, more determined, more sure of her mission. Since the days of Fichte, the education of Germany in war, in Germanism, in the idea of the world mission of the German people, has gone on. Treitschke, Hegel, Bernhardi, and many others, who glorified war, developed the dictator Germany, and helped to ruin the old Germany with her music and art and old cities, have poisoned the blood of the German people. The poison is still there. Modern Germany is in revolt against Western civilisation, its law and order, its faith in reason, in liberty, in man, in the dignity of the human mind, it is in revolt against all that we mean by a democratic Christian civilisation. The revolt will go on, it may be for a long time. She has lost a battle, but she may not believe that she has lost the war. For the war is that of Germanism against religion, morality, peace, law and God.

The trouble is how are the nations to deal with that situation. There are other troubles in the world, economic, political and religious, but that of the danger of Germanism remains the gravest danger of all. If we lose that battle, we have gone down perhaps for centuries. It might be, as Hitler dreamed, that we should have paganism in power for a thousand years. Two main ways have been suggested for dealing with Germany. One is the way of punishment, of occupation, of making Germany pay, of making her feel in herself the pains that she has forced others to bear. The other is the way of the Pacifist, the way of trust, forgiveness,

and the quick admittance of Germany into the community of nations. The first way is the one generally advocated. It will take a long time and it will be a costly process. The doubtful matter is whether the Allies will be ready to occupy Germany and see that she is educated properly, for a sufficiently long period to guarantee that she will be cured. Because, if the treatment is suspended before she is cured, it would have been better if it had never been started. It will have created bitterness and the spirit of hatred and the desire for revenge.

It is out of that situation that this essay has come. I wish to discuss the whole question of retaliation and of punishment. It may be taken as one of the accepted principles of International Law, laid down in any textbook on the subject, that a nation has the right to take reprisals upon an enemy nation, if that enemy nation adopts methods of warfare that are a violation of international law. For example, until this war, it was an accepted principle of international practice there was to be no attacking by air of any objectives other than military ones. There might be doubt over what was meant by a military objective. War has developed in such a way that practically everything is a military objective. Farms, banks and ports are just as important in the waging of war as ships, tanks, and jeeps. It seems hard to justify ethically a discrimination between civilians and members of the armed forces as right and proper persons to attack. But whatever the ethics of the matter, we knew the law of it. Military objectives could be attacked but not civilian. Then in 1940 and 1941, serious attacks were made by Germany upon towns and cities in Great Britain. There was a certain amount of indiscriminate bombing, it is true, but on the whole, the object of the bombing was to destroy the centres of towns, where the warehouses were and the business quarters. That was a violation of International Law. The result was that Great Britain adopted reprisals, and later on, with the help of the United States, carried through that policy of reprisals so effectively that town after town in Germany was destroyed from the air by high explosive and incendiary bombs

ruthlessly and scientifically. Field Marshal Kesselring of the German army has said that this was one of the major facts that led to the defeat of Germany. That proves this. First, that lawlessness begets lawlessness. Second, that in war, neither side must resort to an illegal method of waging it, unless it is quite sure that the enemy cannot retaliate. Third, that the method of reprisals may help an army for the time being to win a battle. The debatable points are, first, is the method of reprisals, retaliation, call it what you will, ethically justifiable? And second, does it succeed in the long run? It helped the Allies to win the war against Germany in 1918, but it did not stop Germany fighting with even worse weapons in 1939. Plainly then, from more than one point of view, this matter is deserving of serious discussion.

I

It always pays in such a matter as this to ground your feet firmly on Scripture. Put them on the lowest level, the men who wrote the Bible were wise, they knew men, they knew the reaction of men to various methods of treatment. Put them at their highest, they were the spokesmen of God. So we will see what they have to say. And not only they, but other teachers of different ages and of different lands.

It may be taken as certain, that ever since the beginning of man, God has been regarded as the guardian of the moral and civil order. At some times, God may have been interpreted in a crude way as capricious and unpredictable, but always He has been said to be interested in conduct. He has given His commandments and He has expected them to be obeyed. If they were not, then He has punished. The punishment may have been looked upon as cruel and physical, but it was there. That thought has never been lost. It has been spiritualised and universalised, but it has never been lost. Gradually, God was seen to be interested in moral actions. He was seen to be stable, knowable and definable. He was determined to make morally healthy and good people.

This idea is seen at its highest in the Bible. In the Old Testament, we have the conception of the Holiness of God. There are undoubtedly many baffling points connected with this. But five are clear. (1). It is a purely religious conception. The attempt on the part of some to find a physical origin for the idea and to interpret it merely in physical terms has now been abandoned by competent scholars. Wherever we meet it in the Old Testament, it has a religious significance. (2) It implies the majesty, the power and the greatness of God. (3). In it, there is a demand for ritualistic and physical cleanliness, but not for their own sake. It is for religious reasons. (4). We have the lofty ethical sense of the later prophets, who interpreted the holiness of God in terms of morality and goodness. This we find at its best in such prophets as Amos and Isaiah. (5). There is the demand on the part of a Holy God that His people shall also be holy. He demanded goodness from them. If they were not good, He would punish them. If they repented of their wrongdoing, He would forgive them. But he would probably punish them just the same. Because in the finest teaching of the Old Testament, forgiveness does not mean the remission of punishment. It means admittance of the sinner to the divine favour and the divine companionship.

The element is also vitally present in the New Testament. There is a good deal to say for the assertion that the witness of Jesus is not to God the Father, but to God the Holy Father. The word "Holy" needs to be stressed just as much as the word "Father." Four things seem to be implied in the New Testament. (1). The plain fact that God Himself is good and right, the source and the power of all the goodness in the world. (2) There is in it a judicial element, not largely present it is true, but still there, the stern demand on the part of God for the goodness of His children. There is plainly in the New Testament and even in the Gospels, teaching on the retributive justice of God, the assertion that wickedness must be and will be punished. (3). A description of God as the defender of the weak and helpless, one interested in social justice. (4). Often it is hard to dis-

tinguish between teaching on the righteousness of God and that on His love.

This justice may be said to be a universal element in religion. At its highest, religion is morally educative. It exists to make people good. Always in the presentation of the character of God, there has been that emphasis on His holiness and righteousness. Always the fact of retributive justice has been part of portraiture of God.

We need to be quite clear what we mean by that. Revenge, the effort to catch people out in their sin, and punish them for their disobedience, revenge for insulted honour, this has no part in a truly Christian conception of God. Some of the classic interpretations of the Atonement have been spoiled because of their unChristian presentation of God. They have often represented Him as a potentate who demanded blind and unquestioning obedience, or as arbitrary will, unknown and unknowable, or as a monarch whose offended dignity and honour need to be avenged. These conceptions must all be rejected. They define God in terms other than those of character, other than ethical. And they are against Scripture. But, at the same time, it is plain that God has always been regarded in Christian theology as a moral being, interested in goodness and determined to get it. He is not easy good nature. He is most emphatically not morally indifferent. The law of retribution is one of the laws of God. He has so made the world that in the long run, sin comes home to roost. That is a discernable fact, not only in the case of the private person, but also in the case of human society as a whole. A wide and deep knowledge of history and broad views of it show that wickedness does not pay. The world is so made that wickedness cannot pay. The world is built up on moral foundations, and they are part of the policy of God. The disastrous end of Germany in this war and the ignominious end of her leaders is another illustration of that fact. A little and narrow knowledge of history might make one despair and doubt, but a wide and deep knowledge of it makes one hope and believe. But the chastisements of God, the punishment that nature inflicts upon us for our sin and

folly, are remedial and redemptive, if we face them rightly. Sometimes, they seem to be overwhelming, but that depends upon how we face them. For it is true that the important thing in life is not what happens, but how we face what happens, the courage that we call up to meet it. But one truth must be held to, and that is that sin is punished, and often punished with very great severity. A man commits the sin of lust, and he may carry the physical results of that sin in his own body all his life. Change of life can go a long way to overcome some of those consequences, but probably not all of them. But how they affect him will depend upon him. He may have a wrecked body, but still carry peace in his soul.

That being so, two or three results seem to follow. The first is that God looks to men to administer His justice as well as His mercy. There is a certain type of Christian thought which claims that it is unChristian to copy God in His justice: it is Christian only to copy Him in His love. That is blasphemy. It is spiritual megalomania. It is an example of a man pretending to be more Godlike than God, more Christlike than Christ. If it is our task to try to be like God, then we must try to be like Him in justice as well as in love. Others have said that we can safely try to follow God in His love, for no danger lies that way. But we had better leave justice to God. If we try to follow Him there, we shall certainly be led astray by our ignorance and hatred and desire for revenge. But that is to forget that if a sense of justice can lead us into wrongdoing, so can love. True, revenge can masquerade as justice, but so also can lust masquerade as love. "Liberty" said Madame Rolland, "what crimes have been committed in thy name." We can copy the words and say "Love, what crimes have been committed in thy name." We are just as likely to go astray in copying the divine love as in copying the divine justice. Second, the two cannot be separated. To think they can is to go back to the mistakes of the old psychologists who thought that they could divide man into watertight compartments. There is no distinction between the love and the justice of God; they are part and parcel of God Himself.

We cannot distinguish between the love and the justice of a good man. They are part and parcel of him. God is out to make men good. Suffering seems to be part of the process, suffering brought about by man's own wrongdoing, suffering which is bound up with the world, which is biologically necessary, and which is therefore the method of God. And in any moral order, it has its place.

II

So much for the religious aspects of the question. But we have here a matter that has been discussed almost **ad nauseam** by ethical philosophers. It meets us in its most common form in the discussion on the nature and purpose of punishment, and especially the punishment of criminals. The first thing to notice here is that the modern state, whatever form it may take, compulsion, intimidation, force, play a large and even predominating part. If anyone disputes that assertion, he need only study the amount of money spent on wars, prisons, and the administration of justice. This is not due merely to the capitalist classes, as some writers fondly tell us. Russia is probably based more on force than either America or Britain. The coercive element in society is due to certain tendencies and convictions in our ordinary life, both individual and corporative. The state that got nearest to the non-coercive method was old China. Now, all states are coercive in their make up and administration, largely because that is thought to be a quicker way to assure results, and largely because we go upon the assumption that most people would not do their duty, unless they were compelled to do so. That may be an entirely wrong estimate of people. But it is the assumption upon which states seem to build up their administration.

The methods adopted in most countries for dealing with criminals, anti-social beings, have altered considerably in the last century. There has been an attempt to study the criminal person himself. Lombroso was wrong in his judgment that there was a "criminal type" of person, the sort of person who was what he was and could not help it, for that was the way he was born, but Lombroso did good serv-

ice in starting the study of criminology in a proper scientific way. He studied the fact, and the fact was the criminal. As van Hamel put it in a very good epigram, before Lombroso, "men had been enjoined to study justice, now justice was enjoined to study men." The attempt to study the criminal, and to make him a respectable member of human society, can be taken as the aim that every modern state sets itself in its penological program. But more than that. Criminal law has been considerably modified and humanised in the last century. The study of criminal law and crime in their historical development is one that needs a good deal of research. In particular, we know very little of criminal law in the ancient world. But we can say with some safety that three kinds of action were thought to be criminal in the ancient world, (1) offences against the safety and existence of the clan or tribe, (2) offences against the individual, and (3) offences against God. In the main, those three kinds of offences still remain, except that the third has largely lost its place, because of the growth of religious freedom and because of the spread of irreligion. Offences against the person have increased in number, because they now include offences against the reputation of a man as well as against his person and property. Offences against the safety of the state, what we call today political crimes, are treated very differently in different countries.

Also in ancient times, it was thought that punishment should fit the crime. It was the case of an eye for an eye and a tooth for a tooth. That idea was lost sight of, as the organisation of society developed. The death penalty was inflicted for a host of crimes, and there was often a complete lack of proportion between the crime and the punishment. Now, there does seem to be once more an attempt to grade punishment according to the seriousness of the offence. Also, there is plainly to be seen in the actions of judges, if not in statute law, an effort to grade the punishment according to the criminal. The idea that the same crime should always carry the same punishment is rather out of date. The mental and educational background of a criminal are taken into account. It is beginning to be seen that when

two men commit the same offence, it is not the same thing that they do.

Then in the ancient world, a good deal of private and individual vengeance was allowed. This persisted until well on in modern times, especially in the form of the duel. It still persists in France to some extent, where crimes of passion have special consideration given to them. But on the whole, the right to exact vengeance has been taken away from the person injured and deposited in the state. It is being seen, that is, that certain deeds not only injure the person; they injure the community, they disturb the good order of society. It is also seen that the injured person is not the proper person to judge the rights of his quarrel. The rights and wrongs of the case must be judged by some impartial person, who has no particular interest in the case at all.

Further, in the ancient world, the punishment was an act, whether death, or mutilation, or fine, or whatever form it took. When it was done, it was done, and that was the end of it. The debt had been paid. Imprisonment was not a punishment; it was only detention, until the precise form of punishment should be decided upon. Nowadays, imprisonment is being used more and more, for the simple reason that we are coming to see that the important thing is not merely the punishment of an offence, but the reclaiming of the offender, so that he can develop into a proper and upright member of society.

Several different reasons have been offered for punishment, all of which have something to say for themselves, and all of which probably have still a place in sound political thinking and practice.

First, is the idea that punishment is plainly and simply the exacting of vengeance. The man injured, the society injured, wishes to exact revenge for the wrong done. This attitude is now largely condemned as irreligious and ethically wrong. Also, it is seen that vengeance may easily lead to terrible results. You may have the clan struggles of Scotland, or the vendetta of Corsica or the wars of revenge that have ravaged Europe for a hundred years and

more. Still, there is justification for the view that in some way or another, the criminal must be made to suffer, at any rate, some pain for what he has inflicted upon others. The crime must make the criminal suffer himself. Even Christian theology teaches that repentance is necessary, that is, the recognition by the sinner that he is a sinner, and that he condemns and rejects his own past ways, before there can be forgiveness. Forgiveness, if we mean by that merely the remission of punishment, may be given, whatever the mental and moral condition of the sinner. But such remission of penalty may be only evidence of weakness, cowardice, and lack of moral seriousness and depth on the part of the one injured, and it may have incalculable consequences. If by forgiveness we mean, as we ought to mean, the restoration of the sinner to decent society and friendship, then that implies the repentance of the sinner, the recognition by himself that he has been a sinner, the condemnation by himself of his own evil past, and his own determination in the future to live decently. To ensure that, it may be necessary for the sinner to share in the pain that he has inflicted upon others. Christian ethics does not call upon us to trust the criminal on the ground that trust will help him to be honest. What it does call upon us to do is to trust the criminal, once he has rejected his crime and set his feet on the new road of life. So there is still justification for the view that society punishes the criminal in order that the criminal should suffer, and by his suffering, be helped to take the first step on the road to renewal of life.

Second, there is the view that we punish men for crime in order to frighten other men away from it. That is, punishment is a deterrent. We may use the words of an old judge who said to a criminal, "You are not punished for stealing sheep, but in order that sheep may not be stolen." To judge by what we read and hear, that is still the view of many. Most people assume, that is, that it is good that a criminal should be brought to justice, and that his punishment should be made known, because that will stop other potential criminals from becoming actual criminals. They will think of the danger. Those who take this view, also, to judge by

what you hear and read, assume that it is the severity of the punishment that acts as a deterrent. Whenever there is an outbreak of crime, especially the crime of violence and brutality, there is almost certain to be a public demand for greater severity in punishment, so that the public may be protected and the potential criminals may be frightened.

In reply to that theory, two or three things need to be said. (1). It may be questioned very seriously whether some are deterred from crime because they hear of others being punished. They were not deterred from it apparently, in the days when they saw them being punished. A cynic has said that the only thing that some people learn from history is that you can learn nothing from history. Certainly, the only thing that some criminals seem to learn from the punishment of others is that they can learn nothing from it. Criminals may be divided roughly into three groups. There is first of all the sort of criminal who is sure that he is so clever that he will never be caught. He had laid his plans so carefully, that no steps lead to his den. "It will never happen to me" is his point of view. He regards the criminal who is caught as a fool. Punishment of a hundred criminals will be no deterrent to him. Then there is the person who commits crime in a moment of passion. All thought of consequences are far away from his mind. An overwhelming impulse comes, and he yields. That is the position of most homicides. The punishment of others is no deterrent to them. Then there is the kind of criminal who has taken up crime as a regular profession, either by choice, or because he has been brought up in a criminal atmosphere. To him, life is a struggle with the police. It is a battle of wits with the authorities. If he is caught, he accepts it cheerfully. That is part of the price that he has to pay. But he is a professional. Punishment of himself or of the others will not influence him very much in giving up a life of crime.

(2). It is to be doubted whether the severity of the punishment acts as an effective deterrent. Most of those who have studied this matter scientifically with the aid of statistics are certain that mere severity of punishment is no deterrent at all. In Great Britain, in the 18th century,

there were over a hundred crimes which carried with them the punishment of death, and at that time crime was rampant. From then on, there has been a radical reduction in the amount of crime, and a radical humanising of the methods of punishment. To go through the whole subject would entail a book. Suffice it to say that in the opinion of those most competent to judge, mere severity of punishment has no effect whatever in reducing crime. There is a good deal of warrant for the assertion that every society gets the sort of criminals it deserves. The general rise in the standards of living, improved education, increased control of the drink traffic, these have had far more to do with lessening crime than merely punitive measures.

(3). It must be said forcibly that a criminal is a person, even though he be a criminal. We are all potential criminals, and but for the grace of God, more of us might be actually criminals. But to punish a criminal not for his own sake, but for the sake of other, is merely to use him as a tool. It is to forget that he is a man, and to look upon him as though he were only a thing.

And yet, organised as it is, society must have a penal code. It has the right and the duty to protect itself and its way of life. So far as we know, law without some kind of coercion, which means some kind of punishment, would be useless for keeping good order. What decreases crime, apart from the raising of the general standards of life, is the certainty of punishment, the public disgrace of being punished, rather than the severity of punishment. Justice must be done, and it must be known to be done, and justice is only done when the life and happiness of the majority who are good citizens is regarded as of more importance than the freedom of the criminals who are only a minority. It is true that the criminal is a person, and must be treated as such. But the good citizens are also persons, and they must be defended as such.

It may be said definitely that any organised society is guilty of self destruction which does not track down crime and punish it. Unless there is to be complete chaos, there must be law. If the law is to be effective, it must be strong

enough to prevent itself being violated, or it must be able to find the criminal and compel him to make some kind of restitution to society. Punishment should be a vindication of the law. But to be sound vindication, it should contain several elements. (1) It is for the community to recognise that some are forced into crime because of bad training, social conditions and education. Or at least if they are not forced into it, they are strongly tempted in that direction. There is something morally wrong in a society which does nothing whatever to organise life so as to provide honest work for all, which at the same time punishes the theft of a man who steals to relieve the hunger of his family. Before a man has the moral right to criticise the character of a second man, he should be sure that his own conduct is at least as good as that of the person whom he condemns. Most of us fall victim to the tendency "to commit the sins we are inclined to by damning those we have a mind to." Before society condemns criminals to punishment, it should cease to be immoral in dealing with its citizens. Nothing is more likely to create a sense of injustice and a desire for revenge in a criminal than the conviction that he has been forced into crime by wrong doing of his fellow citizens. (2). There must be a proper administration of justice. This entails on the part of the judiciary a desire to hold firmly the balance between the prisoner and the state, it means competent knowledge of the law, it means the ability to bring to bear upon the crime a mind which is not easily swayed by emotion or prejudice, it means an ability to read character and a working knowledge of psychology, and it means some experience of the methods of punishment and their effects upon prisoners. These qualifications are not easy to find in one person or even in a company of persons. In some countries, there is still barbarism in the administration of justice. The last few years have shown us how easy it is for barbarism to break through the thin veneer of civilisation. And even in other countries, where you have democracy, especially where there is a jury system, or a voluntary magistracy operates, there is a combination of incompetence, prejudice and abysmal ignorance of the law and methods

of punishment which spoil the operation of the criminal code. Society has the right to protect itself against subversive elements, but as it tries to do so, it must also strive to keep its own hands clean and its judgments impartial.

Third, it is becoming increasingly felt that, in addition to the need of society to protect itself, it is also necessary that punishment, whatever its precise form, should be remedial in aim and purpose. It should be aimed at the reform of the criminal. There is no doubt that this is the way that administration has been moving in most countries for a long time. It is being seen that punishment is justified only so long as it aims at, and has a chance of realising, a greater good. The mere infliction of pain for the sake of inflicting pain is morally outrageous and politically dangerous.

But if we hold to the view that punishment should be made use of for the purpose of reformation, several matters again need to be remembered. (1). It means a radical change of attitude on the part of most people. We have still many who act upon the assumption that criminals are a special class in the community, born and made that way. Though the theories of Lombroso are no longer regarded seriously by scientists, many ordinary people still believe in them. Further, there are still many, and I have found them in the Christian Church, who do not believe in the possibility of change of life. In spite of all the evidence to the contrary, they do not believe in the converting power of religion and sound education. Further still, there are many who believe that money spent on the education of criminals is wasted. They forget that the actual cost of crime is very much greater than the speculative cost of educating the community so that it will not have crime. (2). The methods of punishment will need a radical change. Whatever may be said about capital punishment, it has obviously no educative or redemptive value. Killing a murderer is an easy way of getting out of a difficulty. A doctor tries to cure his patient, however much he may dislike the patient. He tries not only to keep him alive, but to make him into a healthy man. When society kills a man, it has thrown over all

responsibility to him. It also needs to be remembered that men can be sentenced to death on grossly inadequate evidence. In addition, barbarous methods of punishment that only brutalise the prisoner should be abolished. A short term of imprisonment is plainly of no value whatever. It leaves no time for education. There should be far greater use made of psychological medicine in the treatment of prisoners. (3). Most countries probably need alterations in their criminal law. There are too many crimes on the statute books of most of them. Also, many deeds are not treated as crimes which ought to be. To discuss this adequately would again need a book, this relation between criminal law and ethics. But we do need to realise that crime and morality, crime and sin, may have little to do with each other. A crime is an offence against the laws of a state, which the state punishes, and that is all it is. But there is much justification for the view that we often condemn the wrong deeds as crimes. And the wrong people as criminals.

III

This subject of retribution is of great importance at the present time. Several countries have had to face the risk of destruction at the hands of ruthless states. The wars waged by Germany and Japan have been attempts to shackle on the world a slavery that might have lasted for centuries. The world is getting tired of the constant aggressiveness of Germany and the brutality of Japan. Politicians and writers may put it in different ways, but it can all be summed up in the words of the taxi driver of London, who said "We've had enough. It's time that that Hitler was stopped." The threats, the bullying, the constant disturbance of peaceful life by the violence and aggressiveness of the policy of these states have disgusted the world. Germany's brutality to so many of her own citizens and to many nations has convinced the world that in dealing with Germany at the present time, we are dealing with a nation that is at once politically unreliable and incompetent, and also hostile to every kind of liberalism and religion. It is more than

Nazism with which we are dealing; it is Germanism, which is anti-freedom, anti-democracy, anti-man and anti-God. Germans in political life have proved themselves absolutely incompetent to rule others. They do not know how to govern, and so they should not govern because they treat men as though they were not men. The world is tired and the world is disgusted.

The problem facing the nations is one of great seriousness. Several solutions offered at different times by different people must be ruled out of court. They are politically unsound, or they are physically impossible or they are morally outrageous. We cannot murder the Germans. There are too many of them to murder. If we tried, we should give up in the middle of the process, sickened by the blood bath. It would mean punishing millions of children who are not responsible for the crimes of their parents. It would make us guilty of a crime for which history would condemn us. We cannot sterilise the Germans, and we cannot do it for the same reason. To attempt either of these two solutions would be to show that we were convinced that the Germans were a special kind of race, and that the Nazi assertions had converted us. Germany is in a morally sick condition, but that does not mean that she is incurable. There have been other aggressive nations before, and there may be aggressive nations in the future. But the method of extermination is not the way to deal with them. That way lies racial suicide.

Neither is there much to commend in the suggestion that we should break up Germany into her old states. That would be to intensify the evil. It would be to destroy the economic wealth of Germany, which would in the long run impoverish Europe and the world. The way of political development in the future is that of co-operation and federalisation of states, not that of the multiplication and segregation of them. Besides, Germany is now a unity, politically, economically, and in her communications. To try to undo this is a solution that could be offered only by those who do not know Europe, and who do not know how to think politically.

And yet Germany must be made to realize that she has shocked the conscience of the world. So far she knows no sign of appreciating what she has done. Her only regret is that she has lost the war; she shows no sign of regret that she started it. Much less is there any regret that she has produced and obeyed a government so brutal and bestial that it has almost destroyed the best productions of modern civilisation. The German people as a whole seem to have forgotten the meaning of humility and penitence. There can be no restoration of Germany to the community of nations until there is adequate proof that her mentality is changed and that she is morally sane. That means the control of Germany by the occupying powers, it means the complete destruction of the Germany military system, it means the control of her industrial system to prevent the secret building up again of munitions, it means the control of her education, it means the removal of her sovereignty—all that until there is adequate proof that she is willing and competent to take her place among the nations as a co-operative and law abiding citizen.

That implies several things of great importance.

(1). It implies punishment. The punishment of a nation is as possible and as justifiable as the punishment of a private person. The German people are responsible for their government in exactly the same way as any other peoples are responsible for theirs. The German people, with very few exceptions, capitulated to Hitler and accepted his methods and the results of his aggressions. They cannot now shelve responsibility with the plea that they did not know or they could do nothing. Their ignorance or their cowardice, whichever it was, was culpable. They must be made to see, in some way or another, the enormity of their crimes, and the degradation into which they have sunk. Until there is evidence that they have realised that, there is no hope for them. And there should be no chance of their entering as a free state into the community of nations. Those who advocate the adoption of easy terms with Germany and her admittance straight away into the community of nations are guilty of the gravest moral carelessness, and they are

suggesting a course of action that is fraught with danger.

(2.) But the nations must keep faith with Germany, just as a state must keep faith with its criminal population. A state has the moral right and duty to punish its criminals, but on five guarantees. First, that it sets out so to build up its national life, that the reasons and causes of crime shall be gradually eliminated. A corrupt state has only itself to blame, if it produces a large criminal population. Second, that its administration of justice is impartial. The criminal can fairly ask to be given a chance to reform and to enter again into full citizen life. The administration of justice must ensure that, so far as possible, this is done. Third, criminal law must be sound and fair. It must march in step with a developing social ethic. And social legislation should be working towards a condition of things in which all have a chance of good, healthy, sound life. Those responsible for making and administering law must be scrupulously careful not to break it themselves. Fourth, whatever the punishment is, it must be reasonable and redemptive. It must not be cruelty just for the sake of cruelty. Work ordered must be worth while, and not mere monotony, in which a man loses his soul. While the criminal is being punished, his self-respect must be preserved and fed. Fifth, after adequate proof that he had repented of his crime and is fit to live in freedom again, he should be allowed to enter, with no reminders of his past, into the full life of the community.

Those principles, with a few necessary modifications because we are dealing with nations and not with men, can be applied to Germany and to Japan.

First, there is not only the problem of a sick Germany. There is the problem of a sick world. Nobody who studies the politics of any country, must less world politics, can be satisfied with the ethical principles adopted by statesmen. Too often also we have writers and experts on International Law grumbling because of what ethical thinkers say. For many, politics are politics and religion has nothing to do with them. Germany at least saw the idea of a common European life. That common life must come at some time or

another. The constant bickering of states in one Continent is spoiling life for all, and ruining their prosperity. The nations, even after the defeat of Germany, seem still to be sick in soul. Their common danger and suffering have not redeemed them. There are grave international wrongs which must be rectified, if the punishment of Germany is to be morally justified, or if it is to prove effective.

Second, we are passing beyond the days when the nations can be judge and executioner in their own quarrels. There must be an administration of international justice that is universal and impartial. Germany must not be given the opportunity and the warrant for playing off one of the occupying powers against the others. The sooner the occupying powers in Germany represent the world and not themselves, the better.

Third, the political and economic ordering of the world must be fair and reasonable. The kind of imperialism, whether economic or political, that tries to preserve the status quo, or keep the main wealth of the world in the hands of a few is unwise and unjust, and it is hardly likely to lead to stability.

Fourth, when the time is ripe, and there is no knowing how long that will be in coming, when Germany is no longer sick in soul but a healthy nation, her place must be there for her in a world community. There must be no permanent punishment of the children for the sins of the fathers. Otherwise the children will revolt.

Book Reviews

Advance Through Storm; Volume VII of A History of the Expansion of Christianity. By Kenneth Scott Latourette. Harper and Brothers, New York and London, 1945. 542 pages and outline maps.

Through forty years I have deplored the failure of Christian thinkers and scholars to make such an approach to Christian history as the series now completed provides. Vast libraries of Church History, History of Doctrine, histories of all aspects of institutional and symbolical Christianity have been produced and studied from Eusebius to our own day. The true center of Christian history should have been found in its expansion. To this all else should have been subsidiary. Yet the supreme concern and commission of our Lord has had to wait nineteen hundred years before Luke finds any worthy successor to tell the story of the progress "of what Jesus began to do and teach" the first chapters of which Luke wrote in the first decades.

With amazing diligence, ability and success Dr. Latourette has now completed his task. The previous volumes have been reported in these pages as they appeared.

The seventh, concluding volume gives the story from 1914. Forty years of "storm" is the author's concept of this period. I think that later students will probably not accept his judgment that 1914 marks a major turning point in Christian expansion, but it is a convenient and significant division point, however it may appear in larger perspective.

In some ways these forty years presented the most difficult part of the great undertaking, because we are living in the midst of events and movements which cannot yet be evaluated in the light of history, as was the case with the preceding volumes. Dr. Latourette has consistently followed his principles and methods through this period and has done a fine job.

The last hundred or so pages of review and appraisal, and of forecast constitute a most valuable survey, and would make a good little volume for practical use. They properly have much repetition of what we have already read,

and well informed students will find little new in them. Yet even for such readers these summaries have definite value.

Dr. Latourette has made most of this material available in two or three smaller volumes for readers who will not be making much use of the full story of the seven volumes.

One would like to discuss with the author some items, here and there. All criticisms would have to do with matters of minor importance; such as the appraisal of the current union movement as an expression of new life in Christianity; the relative insignificance of the wars from 1815 to 1914; occasional question of terminology.

The general clarity, precision and effectiveness of the structure of the work in concept and in detail evoke admiration, and the rareness of typographical errors is gratifying.

Students of missions now are vastly better supplied with resources and direction to sources than half a century ago when it was not possible to find even a handbook of missionary history that was worth much. It remains for the present generation to use the means at hand to help in projecting and prosecuting plans for a new era of expansion in the gospel of the glory of God. Many more works will be needed for full interpretation. But the first duty of the churches today is to give the gospel to all men—the full gospel. This volume will help greatly.

W. O. Carver.

Greater Good Neighbor Policy. By Wade Crawford Barclay. Chicago: Willett, Clark and Co., 1945. 257 pages. \$2.50.

I know of no recent book dealing with a more timely issue, nor any surpassing the skill and clarity with which basic principles are laid bare, facts marshalled, and arguments logically established in a spirit of open-minded catholicity, such as is found in this book by Dr. Barclay. If it is read, pondered, and followed by citizens and public officials of this nation, both Catholic and Protestant, as it ought to be, the effects should be most salutary.

This is much more than an apologetic for Evangelical missions in Latin American lands; its base is far wider. It

deals with the basic issues confronting world civilization today, the very things for which a terrible war has been fought. It forces a re-thinking of the genius of American democracy. One product of the writing, and that more than a mere by-product, is the most cogent and irrefutable argument for Evangelical missions recently penned. But the central plea is for understanding, fair play, and genuine co-operation between Catholics, Protestants, governments, and all concerned, in cementing friendly relations between the American republics, and building a social order more truly democratic and spiritual, regardless of religious preferences.

It is this kind of sane, balanced presentation of the realities that will do most for the cause of Latin American missions. Barclay is absolutely fearless in exposing facts often hushed up; but he is so palpably fair-minded that he can not be rightly accused of prejudice or vituperation. This makes his statements the more weighty. His style should be emulated by other writers.

The author is secretary of the Committee on Religious Education in Foreign Fields of the Methodist Board of Education. He has travelled extensively in Latin American countries.

H. C. Goerner.

The Church and the Returning Soldier. By Roy A. Burkhart. New York: Harper and Brothers. 200 pages. Price \$2.00.

This book has the special quality of timeliness. Men of the armed forces are already returning by thousands, soon they will be coming back by hundreds of thousands and millions. The churches placed their names on service rolls, sent them bulletins and letters, and prayed for them in their absence. Now that they are returning, what shall be done for them? To do nothing, or to attempt blundering and misguided service, would be to miss one of the greatest opportunities ever presented to the home churches.

Roy Burkhart's wide experiences with young people before the war, and his extensive contacts with men in uniform during the war, fit him peculiarly for the writing of

this first important book dealing with this significant matter. The materials are gathered in four parts: (1) The mind of the soldier; (2) where should the church begin? (3) the church prepares; (4) the revitalized church. The best section is on the church's preparation to serve the returning soldiers. No one church, the author insists, can do the job adequately, hence preparation begins with the creation of community consciousness of responsibility. Capable people must then be given training so as to provide guidance to the wounded, clarification for those who are confused, help in solving personal and family problems. Many who read the book will close it with a sense of regret that the last chapter should have set up the union "community church" as the only type of church sufficient to meet the needs and claim the allegiance of men who return from the war. Except for this affront to common sense, the book is valuable and useful.

G. S. Dobbins.

The Moral Theory of Evolutionary Naturalism. By William S. Quillian, Jr. Yale University Press, New Haven, 1945. 154 pages. Price \$3.00.

In the late nineteenth century the Evolutionary Naturalists formulated a theory of morality based on the principle of natural evolution. All religious and metaphysical considerations and implications were ruled out as unnecessary and false.

The present volume is a careful study of the type of ethical theory which attempts to explain the moral life in naturalistic terms. The author presents an exposition of the theory as set forth in the writings of Charles Darwin, W. K. Clifford, Leslie Stephen, Herbert Spencer, and J. M. Guyau. He points out the fallacies in the reasoning of these thinkers. One fallacy is the false analogy which is drawn between the evolutionary development of plants and animals, on the one hand, and of human beings, on the other. There is also the genetic fallacy in the attempt to explain a phenomenon by tracing it to its origin. The fallacy of ambiguity is seen in the failure of the evolutionary ethicist

to distinguish between the fittest in the biological sense and in the ethical sense of being best or noblest in character.

Two fundamental difficulties vitiate the theory of evolutionary ethics. (1) The fallacy of exclusion. It springs from the assumption that reality is "nothing but" the physical reality of natural science and leads to the unwarranted denial that there is any supernatural reality or that man has any unique rational powers. (2) A failure on the part of the evolutionary ethicist to distinguish between his description of the rise of morality and the value judgments which he passes on its standard. "Two conclusions may now be stated. In the first place, a naturalistic theory of morality is unsatisfactory because its genetic account of moral phenomena is inadequate to embrace their true reality and value. And secondly, normative elements are introduced by these thinkers without their being aware of the tremendous leap they are thereby making beyond the bounds of a naturalistic explanation."

Dr. Quillian's critical examination of the moral theory of Evolutionary Naturalism is characterized by clearness and fairness of mind. It is based upon accurate and comprehensive research. It rejects on rational grounds the dogmas that science is all-sufficient and that what is natural is right. It is an important contribution to the literature on ethics in modern life.

O. T. Binkley.

The Nature of the Church—A Report of the American Theological Committee. Published by Willett, Clark and Company, 1945. 122 pages, plus index. 75 cents (paper binding).

This report is the result of the work of the American sub-committee of the Theological Commission of the 1937 World Conference on Faith and Order (Edinburgh). This sub-committee was requested to study the subject of the Church. Its report is excellent and valuable. Every pastor should have it, and innumerable lay folk will be delighted to study it too.

The report contains the answers of the representatives of eleven major denominations, including the Baptist (Dr.

W. O. Carver), to specified questions concerning the nature of the Church. Among the questions: 1. In what sense did Christ "found" the Church? 2. How does your church consider that its present organization is related to New Testament doctrine and practice? 3. How does your church conceive of the relation of the Church to the world? to the state? to the Kingdom of God? 4. What significant changes do you note in the thought and practice of your church in the last hundred years? There are five other significant questions. The answers given by the representative theologians indicate the major points of difference concerning the Church that have developed throughout Christian history. In a very valuable chapter the committee sets forth a systematic summary of points of possible agreement and of almost irreconcilable differences. Popism, Episcopacy, Presbyterianism, Congregationalism are fairly presented. Clarification of terms such as **Church Militant**, **Church Triumphant**, **ecclesia**, **communion**, **congregation**, is greatly aided. As an aid to the clarification of one's ideas and convictions on many important points this little handbook is priceless.

S. L. Stealey.

Heroes of Faith on Pioneer Trails. By E. Myers Harrison. Moody Press, Chicago, 1945. 224 pages. Cloth \$2.00.

There are many volumes of biographical sketches of great missionaries, but the reader soon discovers that this one is different from the rest. The author has not only related the chief incidents in the lives of ten pioneers, but has carefully sought out the central ideal and the favorite Scripture passage of each one, seeking to show how the quality of his life was largely an expression of the guiding motive of the missionary.

The reader finds the secret of David Brainerd's passion for souls in his love for the 53rd chapter of Isaiah. The source of William Carey's world vision is discovered in Isaiah 54. John Williams was motivated by the conviction that I Timothy 1:15 tells a truth that all men need to know. Livingstone and Paton both clung to the same promise, "Lo,

I am with you alway," in Matthew 28:20. Hudson Taylor demonstrated by his victorious prayer life the truth of John 14:13.

This is missionary biography written with sympathetic insight and a burning passion which longs to kindle in other hearts the flame which burned in such men as Carey, Judson, Martyn, Moffatt, and Livingstone. The ten chapters are ready-made for use in a series of sermons on missionary heroes. The book should inspire young people who read it. It would make a splendid gift for young or old.

The author, an alumnus of the Southern Baptist Theological Seminary, served for a time as a missionary in Burma, returning to become pastor of Woodlawn Baptist Church, Chicago. He is one of the founders of the Conservative Baptist Foreign Missionary Society, and plans to return soon to Burma under that board. He has done a good service in leaving this book to help others understand what makes a man a missionary.

H. C. Goerner.

Therefore, Stand. By Wilbur M. Smith, W. A. Wilde Co., Boston, 1945. 614 pages. Price \$3.00.

The sub-title that Dr. Smith uses is *A Plea for a Vigorous Apologetic in the Present Crisis of Evangelical Christianity*. That is just what this volume is. The author, who prepares the annual volume of Peloubet's *Select Notes on the International Sunday School Lessons*, and who is also Professor of English in the Moody Bible Institute, feels that the need of the hour is for a defense of the Christian faith against all attacks. His book is much longer than it should be, and therefore not as useful as such a volume ought to be. And yet many of the references to current literature will prove valuable to readers who are not familiar with the general field of apologetics. I am inclined to think that this is the chief value of the book. Dr. Smith could have rendered a much better service if he had conceived his task in a clearer focus and made distinctions between opponents of Christianity and interpreters whose views do not agree with his. For example, he begins the second chapter on **The Tragic**

Retreat of Contemporary Evangelical Protestantism with the following sentence: "In our opening chapter we undertook a survey of some of the most powerful and important forces and agencies of our modern Western world which are deliberately antagonistic to evangelical Christianity, and which are purposely working to undermine the foundations of the faith expressed in the great Christian creeds." In that first chapter, which bears the heading **Attacks Upon Christianity**, and which covers about one hundred pages of the book, men like Fosdick, Van Dusen, Walter Marshall Horton, John W. Bowman, and others are treated very much in the same category with John Dewey, Julian Huxley, Bertrand Russell, H. G. Wells, and others. To say that the work of Fosdick, Van Dusen, Horton, and Bowman is "deliberately antagonistic to evangelical Christianity," and to say that such men are "purposely working to undermine the foundations of the faith expressed in the great Christian creeds" would seem to suggest that the book is lacking in some of the insights essential to Christian scholarship.

The chapter on **The Creation of the World by God the Apologetic for This Era of Scientific Emphasis** is much better than the rest of the book. Indeed, I am inclined to think that if Dr. Smith had started with this chapter he would have done a better job. Also, the last chapter dealing with **Suggestions for an Immediate Vigorous Offensive in the Defense of the Christian Faith** is helpful. And the notes listing the books quoted should prove helpful to those who are trying to work out an apologetic for their own preaching ministry.

H. W. Tribble.

The People of India. By Kumar Goshal. Sheridan House, New York, 1944. 375 pages. \$3.00.

The presence of thousands of American service men in India has in recent months thrust the problems of that land forcibly before the American public. With increasing frequency and growing interest the question is being asked: "What about India? What do the people of India want? Why did the Cripps mission fail? Should the British give immediate freedom to her rich colony? What are the issues

involved? If this is a war to guarantee freedom to the peoples of the earth, what about India?"

Numerous books have been written proposing "solutions" to her complicated problems. This book presents one point of view, which the reader is not long in discovering. The author believes that full and unqualified autonomy should be immediately granted to the people of India, and that no real progress toward solving the various internal problems can be made until this first and essential step is taken. The entire book, which traces the history of India from pre-historic times to 1943, is one continuous argument coming to a climax in the last two sentences of the Epilogue: "Freedom for India is vitally necessary for the welfare of the world at large as well as nearly four hundred million Indians. In the well-being of the people of India and of other colonial countries lies the future security of mankind."

The author is undoubtedly biased. He writes as an Indian national, who finds it almost impossible to see anything good in British rule. A note of irony and cynicism runs throughout the sections dealing with British policy. Everything is explained in terms of the economic motive. One would hardly know from this book that Christian missionaries and others from western lands interested only in the uplift of the people of India had even been on the scene. The most indirect blessings of British contact are only grudgingly admitted. This strong anti-British feeling is easy to understand, however; and although the reader needs to fill in the picture of India from other sources to avoid a distorted view, it is highly important to know how the problem looks from the Indian nationalist point of view. Unquestionably Kumar Goshal speaks for multitudes of his people, and presents aspects often omitted from treatises on the Indian problem.

Despite its partisan position on the question of freedom for India, the book has permanent values. The author's bias is displayed only in his selection of facts to be told, never in the misstatement of facts. The treatment is accurate and scholarly. Some fresh material is included. Mr. Goshal writes with the American public in mind, and his

book gives a valuable key to understanding the fundamental factors involved in this vital current dilemma.

H. C. Goerner.

A Social History of The Philadelphia Baptist Association: 1707-1940. By Robert G. Torbet. Copyright by Robert G. Torbet, Church History Department, Eastern Baptist Seminary, Philadelphia. 243 pages. \$3.00.

The Philadelphia is the mother association of American Baptists. Organized in 1707, it soon had member churches scattered in several eastern states and exerted strong influence throughout colonial America. The **Philadelphia Confession**, still a basic statement of faith for great sections of both the Northern and Southern Conventions, was first published by this association. Though its prominence has been lessened during the last several decades—for reasons given in this book—the influence of the Philadelphia Association through two centuries was perhaps the strongest factor in the formation of our denomination as we know it.

Therefore, when we seek light upon the social consciousness—or lack of it—among Baptists, it is natural to turn to the history of old Philadelphia Association. This Doctor Torbet has done. He divides the history into two periods: (1) 1707-1865; (2) 1865-1940. During the first period the abolition issue colored all other social questions. After 1865 attention was more easily directed to other issues. All through both periods the Association has been interested in religious liberty, denominational education, the evils of the liquor traffic, the menace of Romanism. Many details in the history of their dealings with these problems are interesting and illustrative. Doctor Torbet found little evidence of interest in such problems as that of the differences between capital and labor. On most divisive issues Baptists have been “generally conservative.”

The book has value for any one interested in social problems, but it is marred by frequent inaccuracies, some rambling, and “wartime” printing. Perhaps these are more or less to be expected in a pioneer study. May many similar studies of the same problem in other localities follow.

S. L. Stealey.

The Two-edged Sword. By Norman F. Langford. The Westminster Press. \$2.00.

In one of the sermons of this book the author says of his text, "This passage speaks very powerfully to our times." He could have said it of every one of his texts and we can say it of his sermons. Exposition in the context of texts and in the context of life characterizes the treatment throughout. Application of ancient incident and truth to the concerns of men and the church today is done in striking and thoughtful and fresh fashion. Moreover, the sermons are well constructed and display a consciousness of dealing with life. One reading is more conscious that the preacher is preaching to people than that he is dealing with a subject.

The author is a minister of the United Church of Canada (at Levack, Ontario), a fact which is reflected here and there in terminology and attitudes; and the sermons were preached in rural and village churches. They are well worth reading for their approach to life and their stimulating quality.

J. B. Weatherspoon.

Public Relations For Churches. By Stewart Harral. New York: Abingdon-Cokesbury Press. 136 pages. Price \$1.00.

"Public relations" is a relatively new term applied to churches. The term implies a broader scope than "church publicity," but is much the same kind of thing. "Many churchmen," the author says, "are of the opinion that public relations is used mainly to cover up unfavorable facts and events. Quality isn't something that can be promoted into a church. If it isn't there, the finest public relations program in the world won't act as a substitute." But if the church has something that the public needs, the public will respond to the church's appeal for recognition, good will, support.

Mr. Harral, a former newspaper man and at present director of press relations at the University of Oklahoma, believes that "If the church is to meet its enlarged responsibilities in the modern world, it must be understood by pastors and laymen that no such enterprise can long be suc-

cessful without understanding and support of the people. Consequently, problems will be reduced when all possible procedures are carried out in such a way that they will win public approval." How to gain favorable notice and response from the public, by a modern functioning church, is attractively and practically set forth in this manual.

The thoughtful reader, while recognizing the possibilities of popularizing a church through "public relations," might raise the question as to whether or not a church should adopt the basic policy proposed, that "as far as possible, all procedures should be carried out in such a way that they will win public approval." More than once Jesus warned against the desire for popularity. A church true to its commission must sometimes run counter to popular opinion, and will not just seek to discover which way the current is flowing and then go with it. The publicity plans and programs outlined are for the most part sound and wholesome. Pastors seeking to reach people will find the book quite worth while.

G. S. Dobbins.

The Economic Order and Religion. By Frank H. Knight and Thornton W. Merriam. Harper and Brothers, New York, 1945. 275 pages. Price \$3.00.

The purpose of this book is to explore the relation of Christian ethics to modern economic theory and practice and to indicate the possibility of integrating ethics and economics in our fragmented culture.

The material is organized in three divisions. Part I is an essay, written independently by Professor Knight, in which the author presents the view that there is a fundamental antithesis between modern liberalism and Christianity. Part II is an essay, written independently by Professor Merriam, on the economic ideals of liberal Christianity in which the author expresses the conviction that Christianity has an economic responsibility and discusses the economic implications of Christian social ideals, the economic intentions of Christianity, and the work of the churches in economic reconstruction. Part III is a brief critical study by each

author of the essay of the other. The aim of the critical study is to point out differences, clarify issues, and understand problems.

This reviewer thinks that Professor Knight's essay reveals an inadequate conception of the nature of religion and a serious misunderstanding of the Christian ethic. Christian ministers, however, should study carefully Professor Knight's criticisms of Christian ethics and the ethical problem of Western culture.

O. T. Binkley.

The Church and Worship. By Irwin Paulsen. New York: Abingdon-Cokesbury Press. 160 pages. Price \$0.60.

This is a revision of an earlier book by Mr. Paulsen. The treatment follows much the same general lines as the former work, but is enriched at many points. The book deals simply and practically with such matters as the meaning of worship, the functions of worship, the worship of the little child, provisions for worship, leadership of worship, training in worship, the relation of worship in the church school to the common worship of the church, the worship of youth, developing the art and the practice of private worship.

The key to the book may be found in these words: "The effort fundamentally to ennoble worship has its implications for the church school. The best in Christian educational thought and practice is fast moving toward a position where it conceives the experience of worship as basic, and realizes that teaching without such experiences is merely character education and rather nominal education at that. Worship is its own justification, an end in itself. But people have to learn to worship." The author's objective is to furnish a manual for training in worship through the church school. He has succeeded well. The book would make a valuable addition to any church library, or to the helps provided for pastor, general superintendent, department superintendents of a modern Sunday school.

G. S. Dobbins.

The Covenant Idea in New England. By Dr. Peter Y. DeLong. Wm. B. Eerdmans Publishing Company. 266 pages, plus excellent notes and bibliography. \$2.50.

Here is strong medicine from a new doctor. Dr. DeJong is not, as the name may suggest, a visiting Chinese scholar, but is, I understand the scholarly son of one of the oldest ministers in the Dutch Reformed communion in America. This book is the direct result of his Ph.D. study at Hartford Theological Seminary. As one thoroughly at home in the Dutch Reformed tradition, Dr. DeJong has feeling for, as well as knowledge of, the Covenant idea. Calvin and the Reformers were the first to develop the idea in modern history and the Dutch Reformed Church is proudly Calvinistic. So well has the author done his work that any reader with as much as a mild interest in history or theology and a little background in these subjects will be unwilling to lay the book aside until he has finished reading it.

The most comprehensive view of the Covenant (for the sake of moderns not familiar with the term) is that all of life,—political, social, economic, religious—should be related to and regulated by the revealed will of God. The history of the attempt to establish such a system of life among our Pilgrim and Puritan forefathers and the gradual movement of thought and events that defeated that attempt constitute one of the most important chapters in American history. Dr. DeJong tells the whole story, starting with the roots of the conception in the Swiss Reformers and the Anabaptists (sic), moving to New England with the earliest settlers, tracing the weaknesses that became manifest in the Half-Way Covenant, in Stoddardeanism and other isms, and going on through to the full decline in Horace Bushnell's theology. After full, fair, objective treatment of the history of the idea he reveals his own regret at the passing of the power of the idea as a controlling factor in American religious development and expresses his belief that "what American Protestantism needs desperately is a unified and unifying conception of the Christian life which such a concept as that of the Covenant alone can give."

The book is commended to all who would know more about the covenant idea still held by so many fellow Christians or about historical details of New England Puritanism.

S. L. Stealey.

Mpengo of the Congo. By Grace McGavran. New York: Friendship Press, 1945. 127 pages. Cloth \$1.00; paper 60 cents.

Nyanga's Two Villages. By Esma Rideout Booth. New York: Friendship Press. 1945. 126 pages. Cloth \$1.00; paper 60 cents.

More About Africa. By Helen E. Baker. New York: Friendship Press. 1945. 122 pages. Paper 50 cents.

While most of the mission work in Europe and the Orient has been closed on account of war conditions, the Missionary Education Movement has chosen Africa for its field of study in 1945. Some splendid books for young people have been prepared by experts in each field. The three listed above are for primaries, juniors, and intermediates, respectively.

Miss McGavran, the daughter and granddaughter of missionaries, understands from personal experience the lives of children in foreign lands. **Mpengo of the Congo** is about a small African boy and his sister whose parents are Christians but whose grandfather is a witch doctor. The children find many thrilling adventures in the hidden village where the grandfather used his charms but where the leaven of Christianity began to spread with the coming of the Christian family.

The author of **Nyanga's Two Villages**, a missionary in the Belgian Congo for ten years, draws her material from the lives of boys and girls in her school. She shows her understanding of the African boy as she reveals the real soul struggle of the growing youth while he is torn between the desire to become a Christian teacher like his father and the ambition to inherit the mantle of his ancestor-worshipping grandfather, the headman of the village and the "greatest hunter of them all."

More About Africa is full of interesting suggestions for the intermediate teacher. Many basic facts about the country are included, but the efficient teacher will want to use other texts which are suggested. A thrilling project

for a "Jeep Trip Through Africa" is outlined. There are many practical and pertinent subjects that would appeal to American boys and girls, such as, "Things We Get From Africa," "Tracing The Route Of Our Own Missionaries From Their American Homes To Their Mission Stations," "Life Stories of Great African Leaders," "Medical Missions," "The Armed Forces and Mission Work," etc. No boy or girl could be the same after an earnest study of Africa along the lines suggested in this book.

A beautiful picture map of Africa can be secured for use with any of the above books.

Mary Nelle Lyne.

Making The Gospel Effective. Edited by William K. Anderson. Nashville: The Commission on Ministerial Training of the Methodist Church. 221 pages. No price given.

Methodists have been notable for their alertness in recent years to social change and need. "Post-war problems put the church on the spot," the title page declares. "This volume written by over a score of experts will bring vision and help to the perplexed pastor." Evidently prepared as a compendium and a source book, the volume covers a wide range of contemporary problems and their solutions. The writers represent many of the foremost men in Christian circles today, Tittle, Calhoun, Brink, Benton, Casselman, Burgess, Rainey, McKibben, Odum, Oxnam, Burton, Laubach, Tead, and others.

The subjects dealt with are intensely timely. These writers speak with authority. A spirit of deep earnestness and urgency pervades the volume. The reader is at once gripped by the brief, succinct discussions of "The World We Shall Live in," "The Message of the Church in the Post-War World," "The Gospel for This World," "With the Returning Soldier," "With the Dislocated Worker," "In the Family," "Among the Underprivileged," "With Labor," "Through the Educative Process," "In the Alcohol Problem," "Through a Downtown Pulpit," "In Interracial Tensions," "In the Nation," "Across International Boundaries," "Over the Whole Planet." The preacher will at once see in these

topics and the quality of thinking brought to their discussion materials for contemporary teaching and preaching of high value. The editor who conceived the book and the commission that published it have made a distinct contribution to the literature of present Christian problems.

G. S. Dobbins.

Jesuits in Old Oregon. William N. Bischoff, S. J. The Caxton Printers, Caldwell, Idaho. 258 pages. \$3.00.

A book about the Jesuit missionaries in the old Pacific Northwest (1840 onward) by a modern Jesuit. It is a simple factual account written in a correct but unattractive style. The author makes no pretence to write a full history of the Pacific Northwest, but offers his annalistic account of his society's work among the Indian tribes and the early white settlers as a contribution toward such a work. An interesting, but entirely too incomplete, history of the foundling and early history of Gonzaga University is included. The volume will be appreciated by all students of frontier life, of Indian history, or of Catholic Church history. The Caxton Printers deserve a special word of appreciation for the excellent quality of their work. No need for a "wartime" excuse here.

S. L. Stealey.

Friendship Magic. By Jeannette Perkins Brown. New York: Friendship Press, 1945. 128 pages. Cloth, \$1.00; Paper, 60 cents.

These timely stories of children in strange new situations caused by the dislocation of population incidental to the war are designed to create a new sense of friendliness for strangers among primary children. Situations dealt with include housing projects, migrant workers, Negroes in the North, trailer towns, and families of roving service men. The stories are skilfully written by the supervisor of primary work at the Riverside Church, New York, and are based largely upon real life situations observed by her.

H. C. Goerner.

Christianity Where You Live. By Kenneth Underwood. Friendship Press, New York, 1945. 182 pages. Price \$1.00.

This is a report on the work of Protestant churches among uprooted Americans. The author, a specialist in religious journalism and in social ethics, visited camps, war industries, rural communities, and urban centers in many parts of the United States. He analyzed concrete social situations. He observed the economic and social needs of the people and what the churches and religious leaders are doing to meet these needs. He examined with special care the projects and programs by which the churches are reaching people where they live in industrial communities, in sharecropper sections, and in the decayed areas of cities. His conclusion: "The hope is in those churches that both (1) hold before man what the Christian faith believes to be the eternal truths about God and man, sin and salvation, and (2) speak directly and precisely to the actual needs of our time.

O. T. Binkley.

Between Two Worlds. By Elliot Field. New York: Friendship Press, 1944. 26 pages. Paper, 25 cents.

The plight of young American Indians seeking to leave the reservation for good and become normal citizens in the modern world is graphically depicted in this one-act play. Six characters, three young men and three young women, are required. It will give the church dramatic club a drama with a timely message.

H. C. Goerner.

The Seamless Robe. By Sarah Cleghorn. The Macmillan Company, New York, 1945. 163 pages. Price \$2.00.

Here are the mellow insights of a mature person who is intimately acquainted with the poets, the philosophers, and the saints. Here is a persuasive plea for loving kindness to children, the aged, the sick, the prisoner. "For being good, in the incurable simplicity of the human heart, surely means being good for something and good to somebody."

O. T. Binkley.

Let's Make A Play. By Bernice Buehler. New York: Friendship Press, 1944. 24 pages. Paper, 25 cents.

The techniques of informal dramatization are here set forth briefly in such way as to aid and inspire groups of children to undertake simple play-acting. A story of life in Burma is included, with practical suggestions for its dramatization. The principles could be applied to other stories. Mission study groups would do well to try simple dramatics. A better introduction than this would be hard to find.

H. C. Goerner.

Counseling With Couples Before Marriage. By Warren D. Bowman. Brethren Publishing House, Elgin, Illinois, 1945. 32 pages. Price 25 cents.

This booklet, recommended by the Board of Christian Education of the Church of the Brethren, was written for pastors and contains suggestions and cautions concerning premarital counseling.

O. T. Binkley.

This Is Africa. By S. Franklin Mack. New York: Friendship Press, 1945. 24 large pages. Paper, 25 cents.

Tales From Africa. By Alice Geer Kelsey. Friendship Press, 1945. 80 pages. Paper, 50 cents.

Program and Discussion Suggestions for Youth on Africa. By Jennie M. Doidge. Friendship Press, 1945. 24 large pages. Paper, 25 cents.

Africa is the mission study theme for 1945-46 among many denominations. These books are all in the graded series prepared by the Missionary Education Movement for use in church schools.

This Is Africa is designed for use with groups of young people. It is attractive in format, looking more like a current picture magazine than a text-book. Crammed with timely and accurate information, it provides the materials for several interesting hours of study and discussion.

Miss Doidge has prepared program suggestions to be used by the teacher of the groups. Several alternative plans are presented, one of which should suit any class. References are also made in the program materials to **Daughter of Africa** by Ruth I. Seabury, which is late in coming from the

press; but the resourceful teacher would have no difficulty in filling five class periods with material from **This Is Africa** alone.

Tales From Africa is a series of true short stories from different missionaries told in response to the request, "Please tell your favorite story about Africa." Miss Kelsey has retold these choice tales in her own fascinating style. The book is adapted for use as supplementary material in study courses, or for individual reading.

A large map of Africa in six colors is printed separately by the Friendship Press, but furnished along with **This Is Africa**. It will add much to the study.

H. C. Goerner.

How to Improve Your Preaching. By Bob Jones, Jr. Revell \$1.50.

Written particularly for young ministers this volume consists of twelve chapters on various aspects of preaching. In addition to a discussion of types of sermons, texts, analysis and delivery, there are helpful chapters on attention, the psychological bases of appeal, the preacher in the pulpit and radio preaching. It presents a good elementary course.

J. B. Weatherspoon.

When People Move. By Lucy M. Eldredge. New York: Friendship Press, 1945. 24 pages. Paper, 25 cents.

This program guide for Junior High School groups is an official Missionary Education Movement booklet for study of the current Home Mission theme, "The Church Among Uprooted Americans." Many helpful suggestions are given but the teacher who is planning such a course needs to be warned that this pamphlet does not contain sufficient material for the class, and leaves much to the resourcefulness of the leader.

H. C. Goerner.

Pleasant Paths. By Vance Havner. Fleming H. Revell Company, New York. 1945. 95 pages. \$1.25.

This is a most readable book of meditations. They were written under the most inspiring circumstances. They have been written, as he says, "on busy travels and in quiet

places." They came so definitely out of his own experience and came so fresh out of that experience that they are vital and stimulating.

Ellis A. Fuller.

My Sermon Notes on the Lord's Supper. By W. P. VanWyk. Baker's. \$1.25.

Communion sermon notes by a minister of the Christian Reformed Church. On the whole the outlines indicate careful exegesis and are well done.

Gold From Golgotha. By Russell Bradley Jones. The Moody Press. \$1.00.

A series of sermons on the sayings of Jesus on the Cross by the pastor of the Central Baptist Church, Chattanooga, Tenn. The writer is very careful in his explanations to relate the sayings to the theology of the New Testament, but one misses too much the pathos and poignancy of the scene.

The Way of the Cross. By Darwin Xavier Gass. W. A. Wilde Company. \$1.50.

A book of brief sermons principally on the Cross and the Lord's Prayer by a minister of the Evangelical and Reformed Church. The sermons are placed in four groups: The Way of the Cross; Clouds from the Cross; Important Christian Beliefs; and the Inclusive Prayer. This is a Pulpit Book Club selection. The aim at brevity is perhaps responsible for some omissions by which the reader is disappointed. For example, only the following are given in the first sermon as reasons for glorying in the Cross: (1) It gives authority to the words of Jesus; (2) it proves his unselfishness; (3) It shows how superior he is to the rest of us in ability to endure trials; (4) it is the evidence of God's love for the world, each idea receiving about the same emphasis. The studies of the sayings on the Cross and of the Lord's Prayer are carefully and helpfully done.

J. B. Weatherspoon.

THE

Review and Expositor

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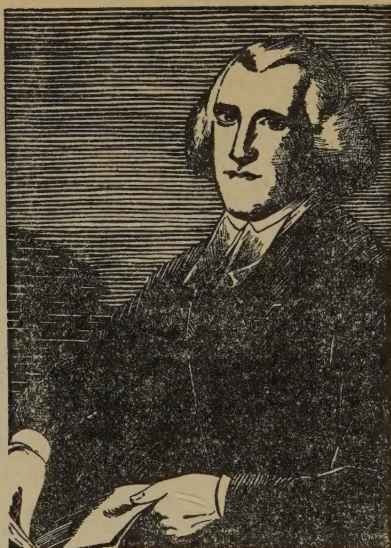
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